

A Centaur's Life

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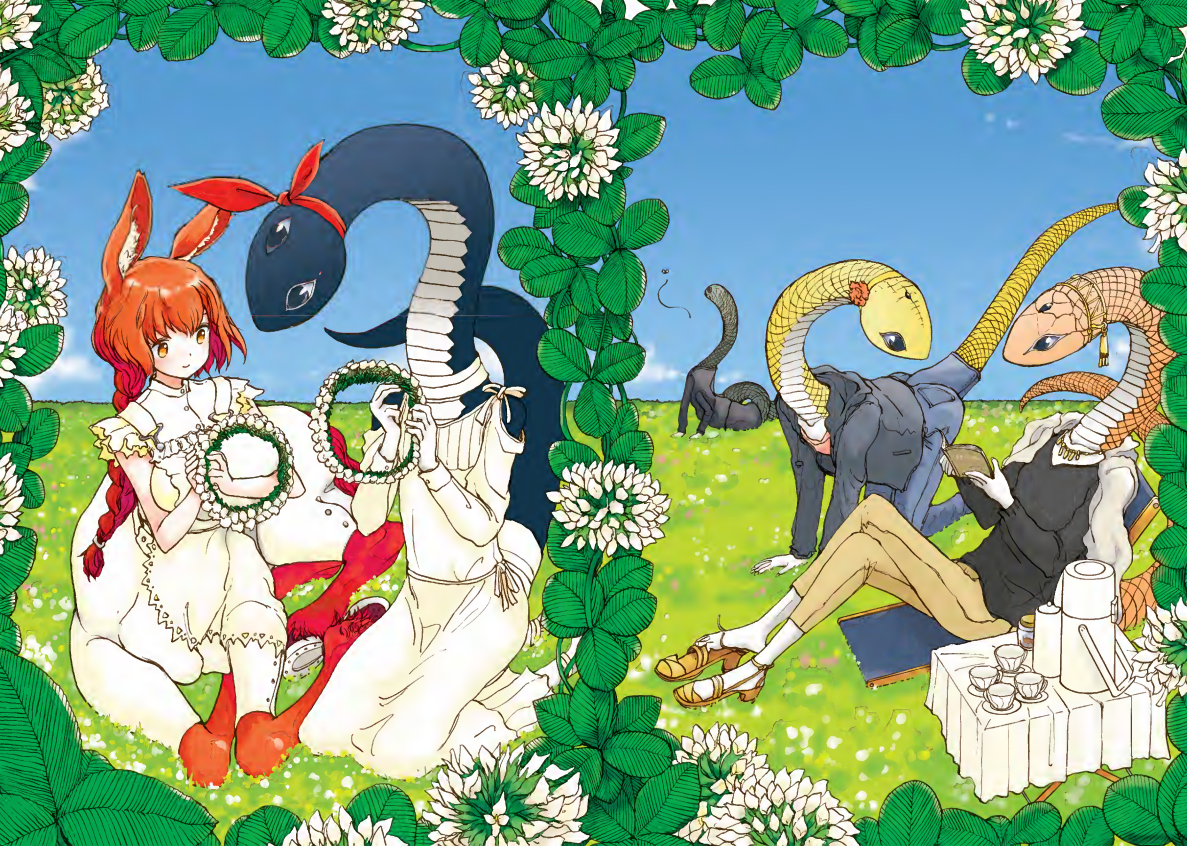
story & art
KEI MURAYAMA

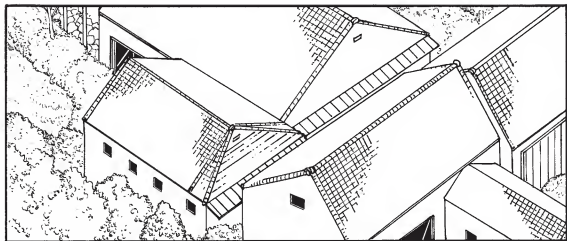
PRESENTED BY

**KEI
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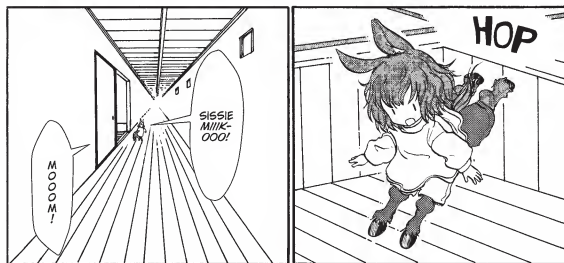
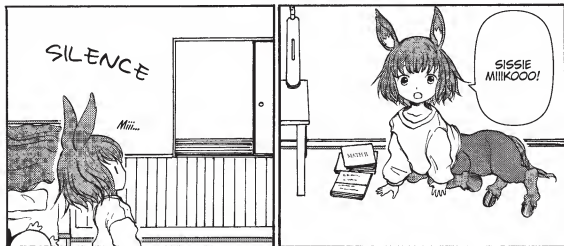
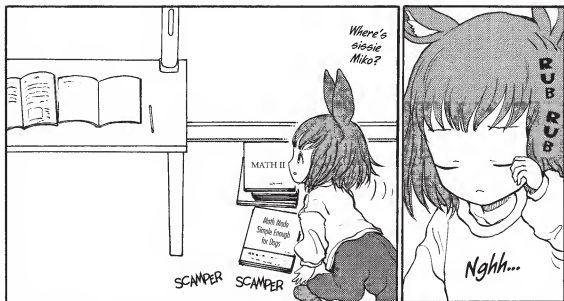
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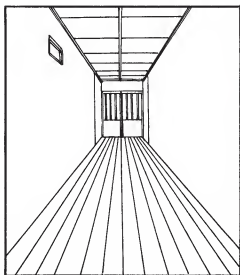


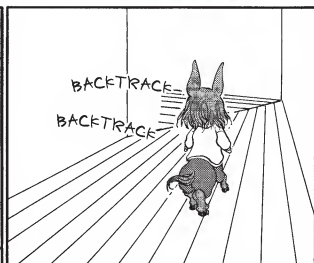
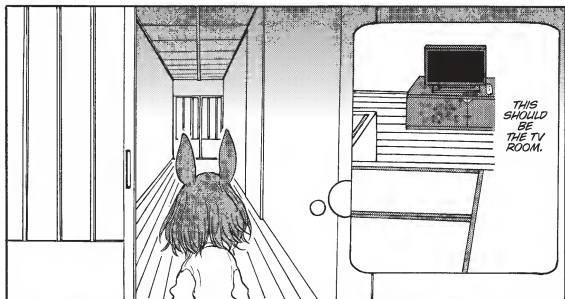


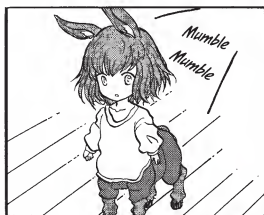
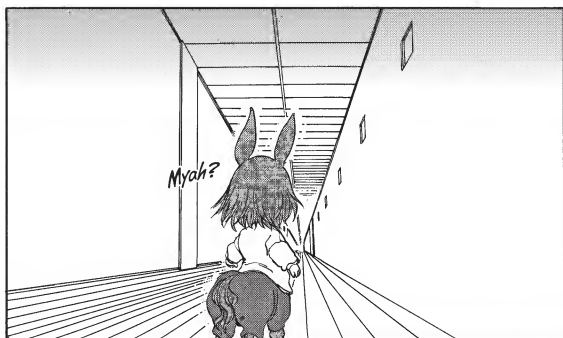


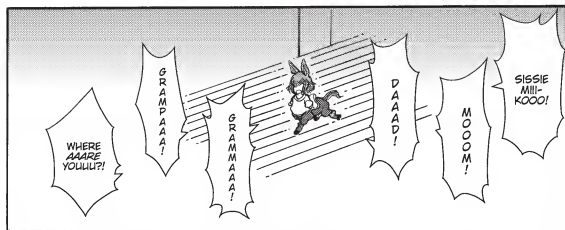
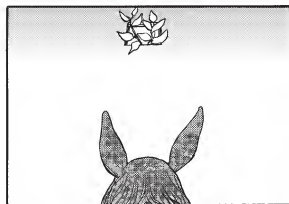
CHAPTER 61

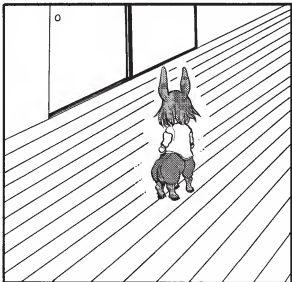




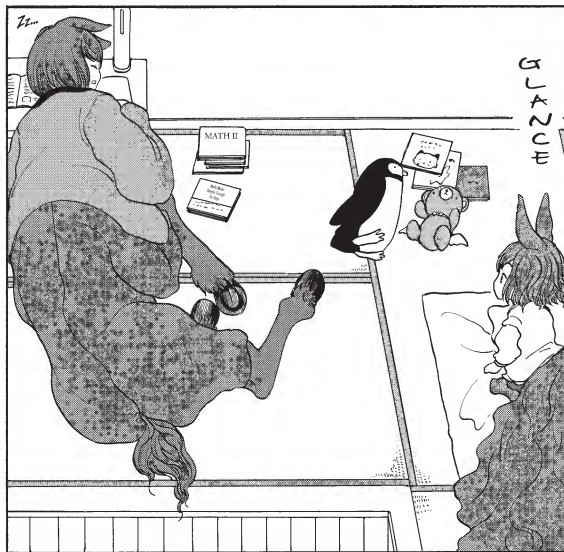


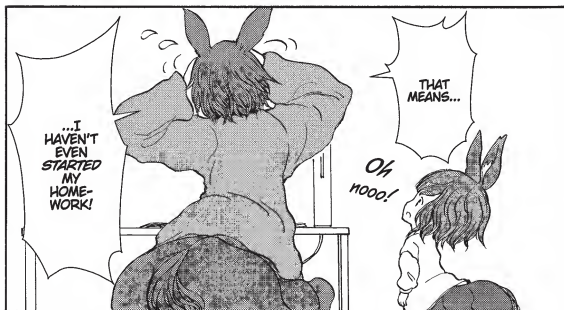
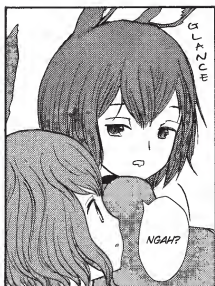




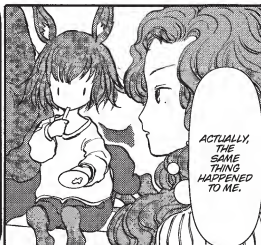


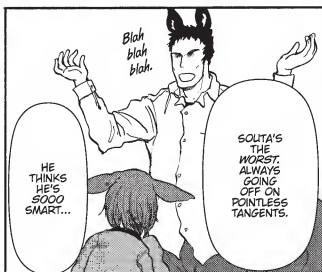
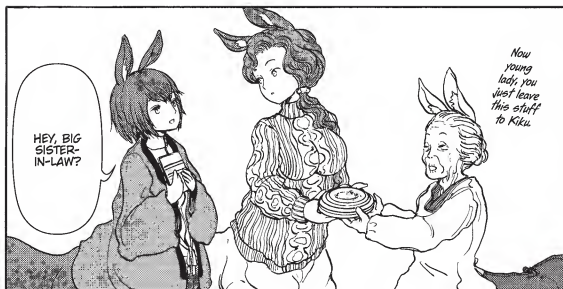


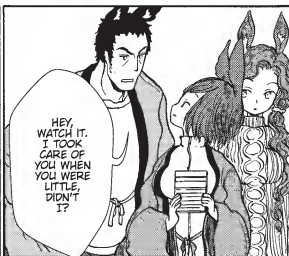
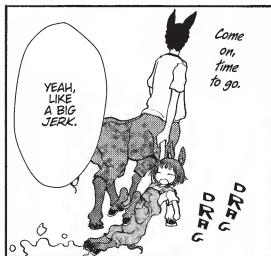
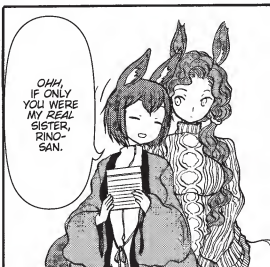
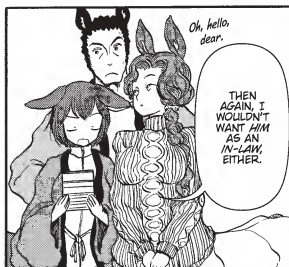
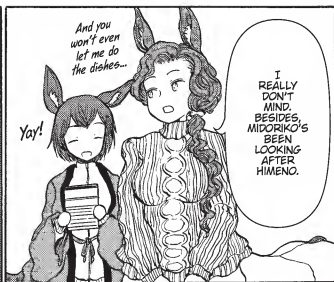


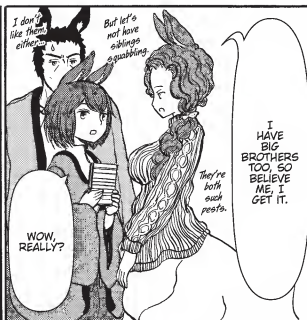
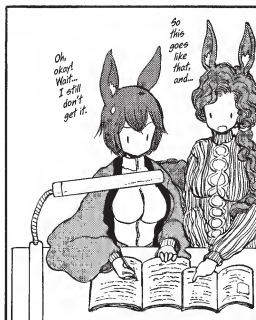


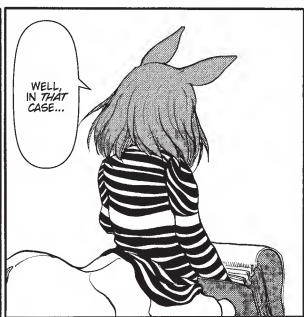
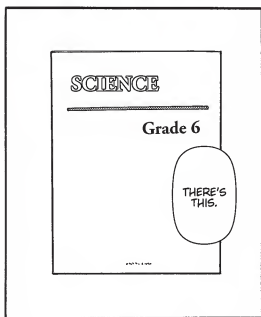
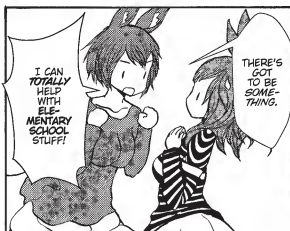


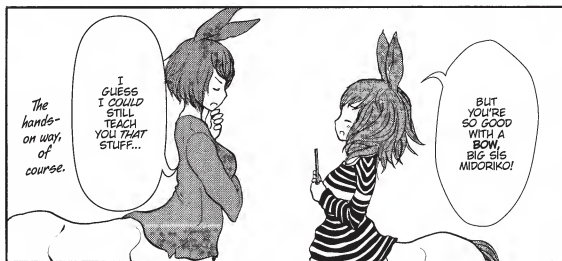
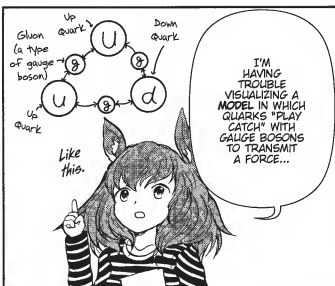












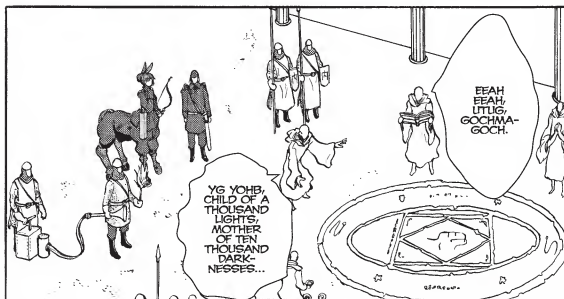
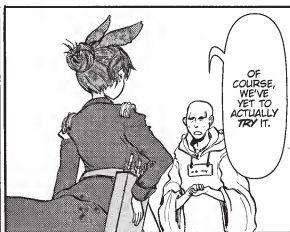
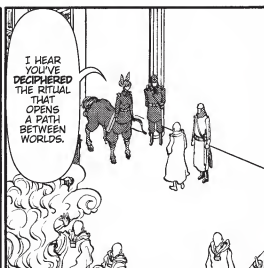
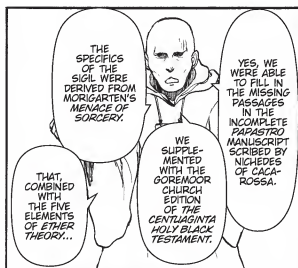
A CentaUr's Life

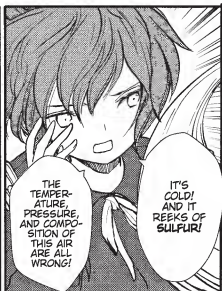
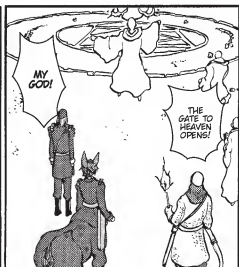
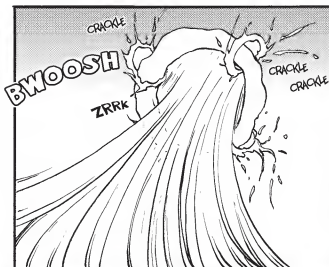
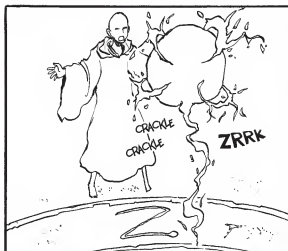
JAPANESE YOKAI HITOTSU-ME KOZO (ONE-EYED BOY)

THE ORIGINAL MEANING OF THE TERM "YOKAI" ENCOMPASSES A WIDE VARIETY OF MYSTERIOUS, PARANORMAL, OR SUPERNATURAL PHENOMENA. IT IS PART OF HUMAN NATURE TO ATTEMPT TO DEFINE AND EXPLAIN THE WORLD AROUND US, BUT SOME THINGS SEEM TO DEFY EXPLANATION. PEOPLE BEGAN TO APPLY NAMES TO THESE BIZARRE PHENOMENA AND USE ART AS A WAY TO VISUALIZE AND PERSONIFY SOMETHING INHERENTLY FORMLESS AND INTANGIBLE. THESE WORKS WERE KNOWN AS YOKAI-GA, AND THE YOKAI WE KNOW TODAY CAME TO BE AS RESULT OF THEIR DEVIATION OVER TIME FROM REPRESENTATIONS OF STRANGE OCCURRENCES TO RECOGNIZABLE STANDALONE ENTITIES.

THE ORIGIN OF HITOTSU-ME KOZO IS SAID TO BE AN ODDITY WITNESSED AT A SAMURAI'S RESIDENCE, THOUGH HE HAS SINCE DRIFTED FROM HIS ORIGINAL CONTEXT AND APPEARED IN COUNTLESS OTHER TALES. SOME SCHOLARS CLAIM THAT THIS YOKAI WAS A CORRUPTED DEITY, WHILE OTHERS POSTULATE THAT IT MAY HAVE BEEN A PERSON BORN WITH THE RARE CYCLOPIA DEFECT. EITHER WAY, IT IS COMMON FOR YOKAI TO RESEMBLE A TYPICAL HUMAN PLUS OR MINUS ONE THING. YOKAI OFTEN EMBODY ONE HUMAN ATTRIBUTE EXAGGERATED TO AN INHUMAN DEGREE, AND HENCE TEND TO FUNCTION AS PHYSICAL SYMBOLS FOR CONCEPTS.







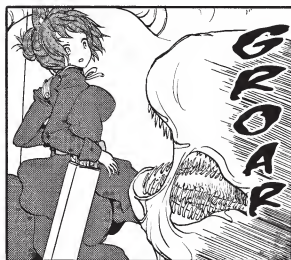
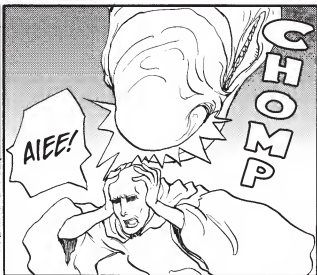


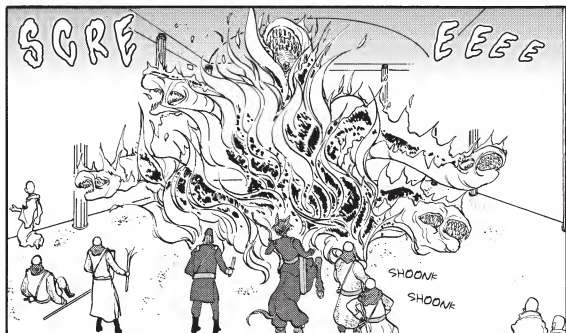
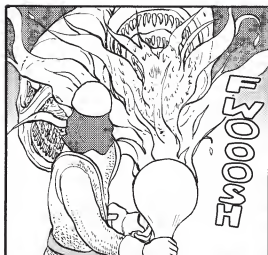
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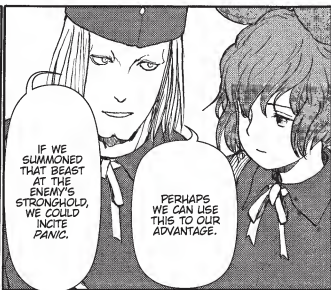
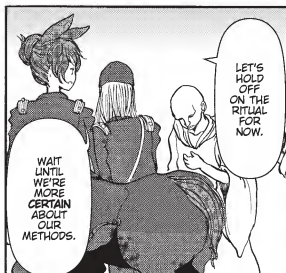
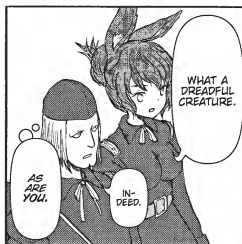
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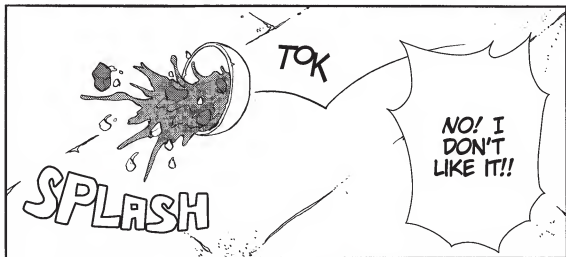
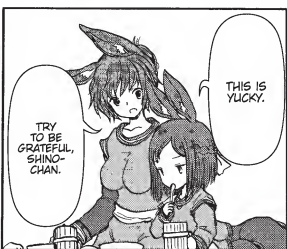
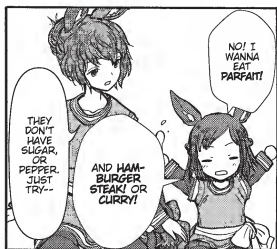
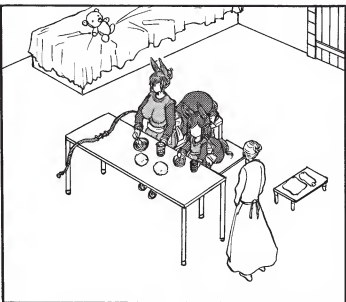
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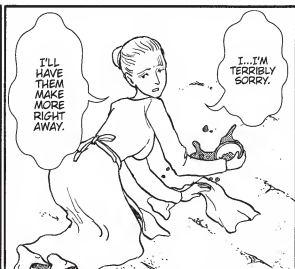
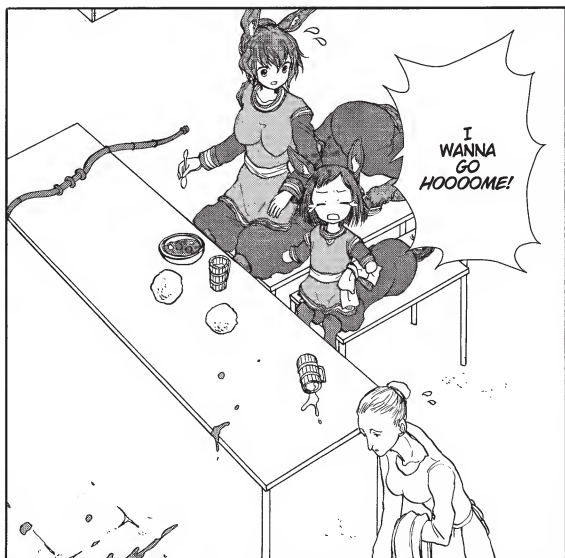
CHAPTER 62

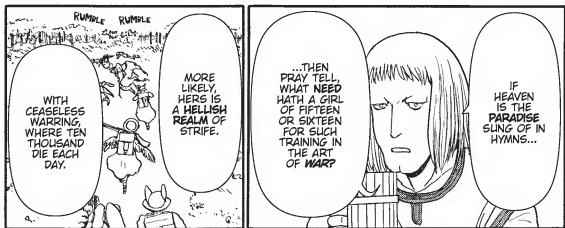
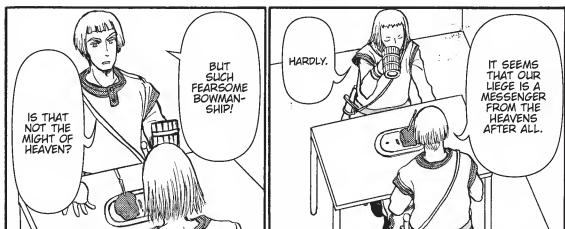
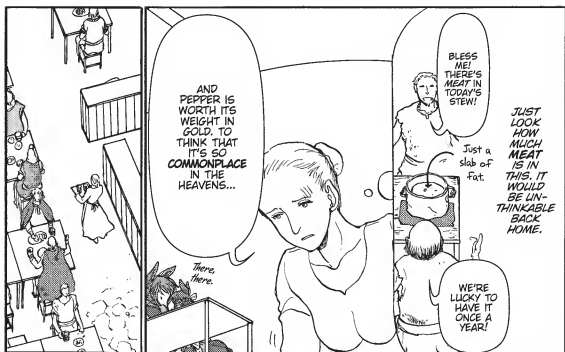


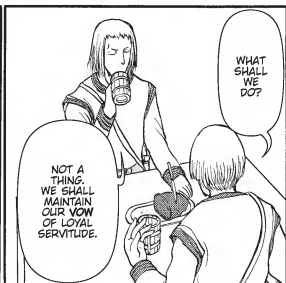


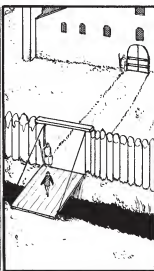
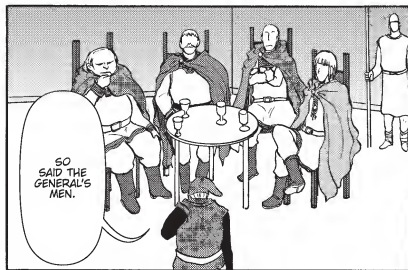
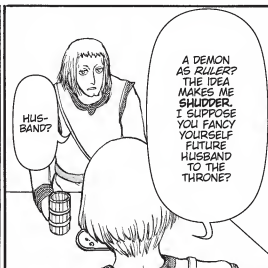
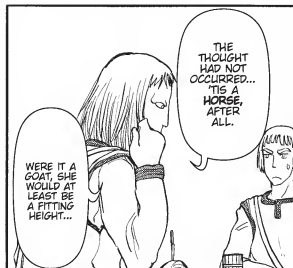
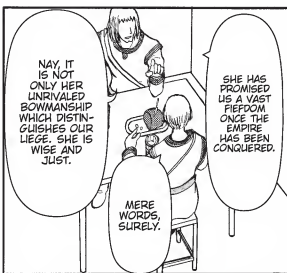


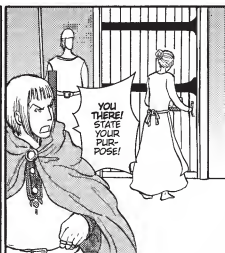
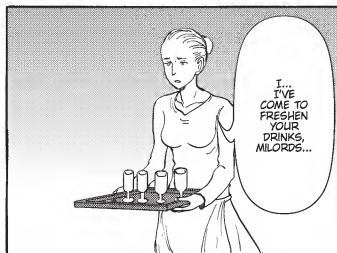
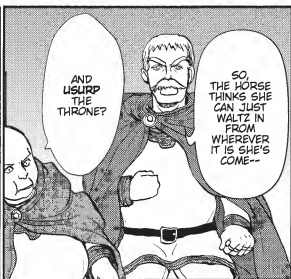


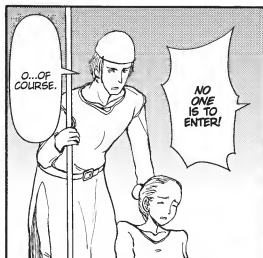


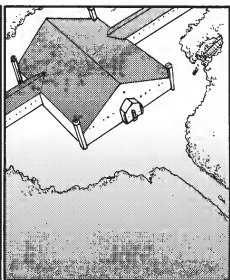
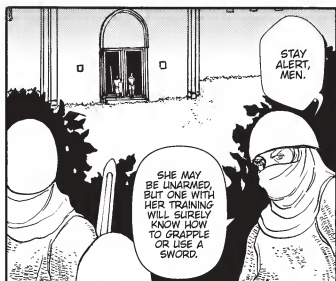
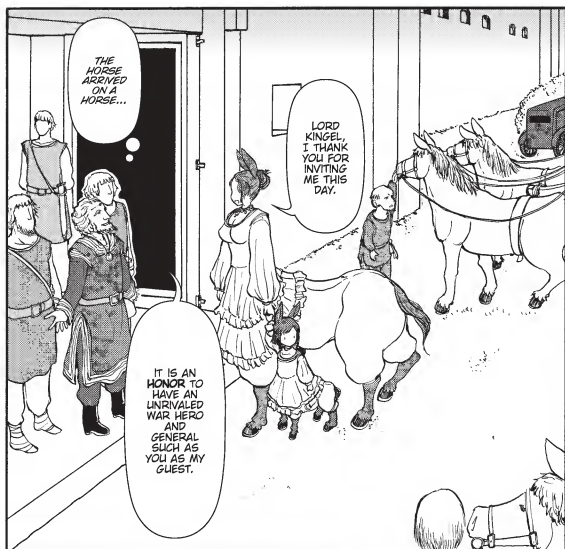


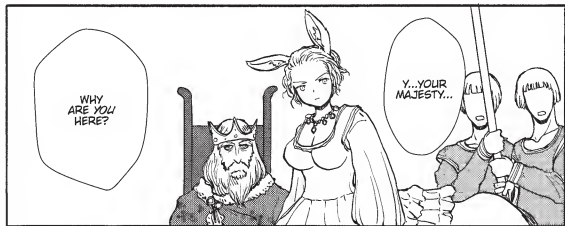
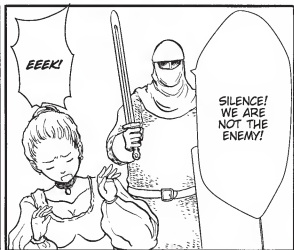
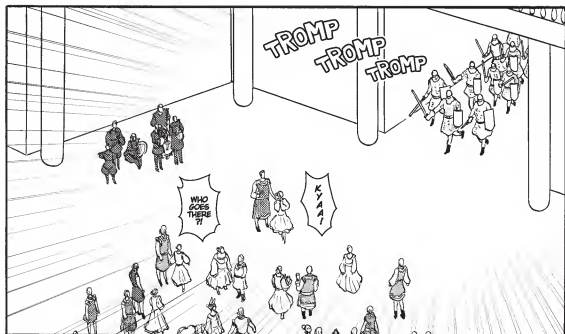


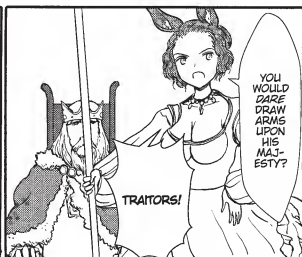
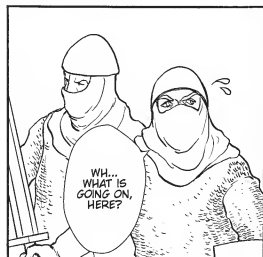


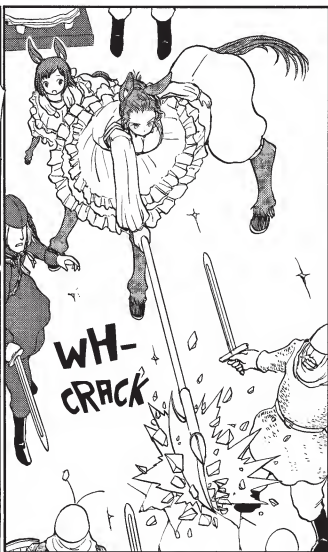
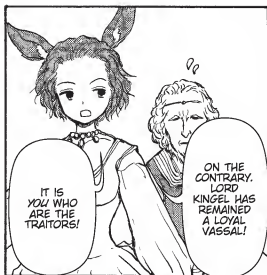


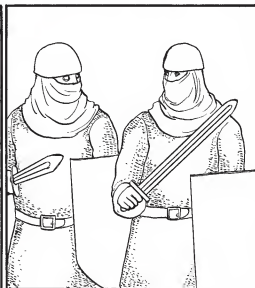
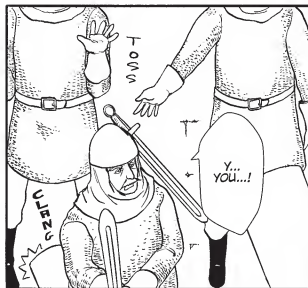
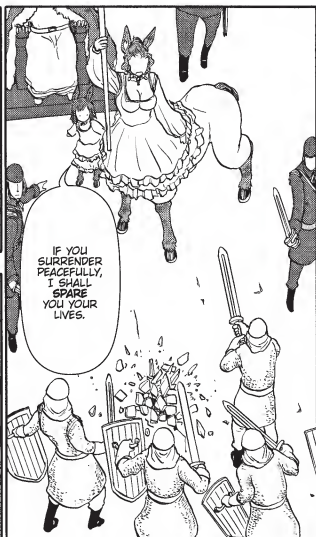
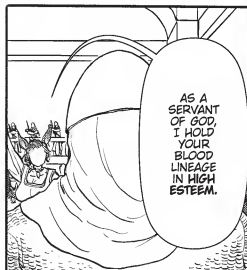


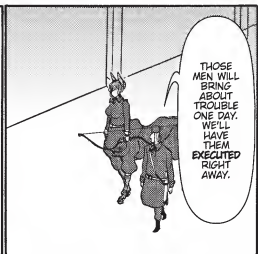
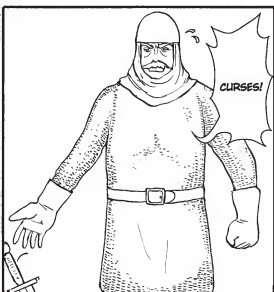
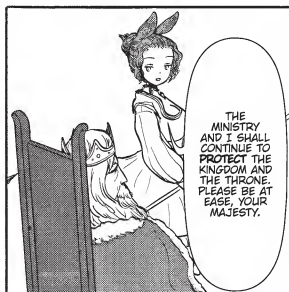
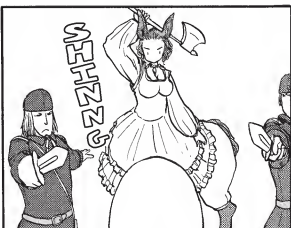
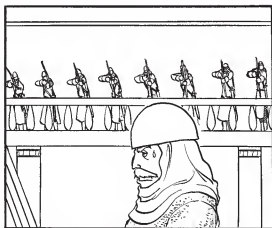


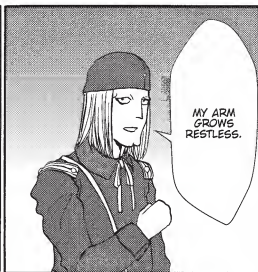


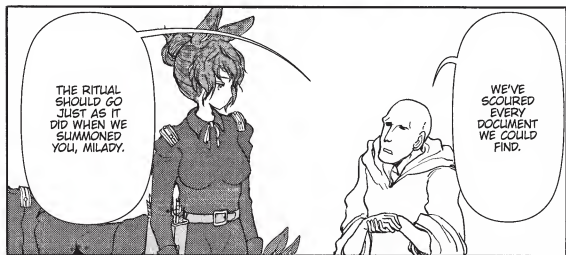
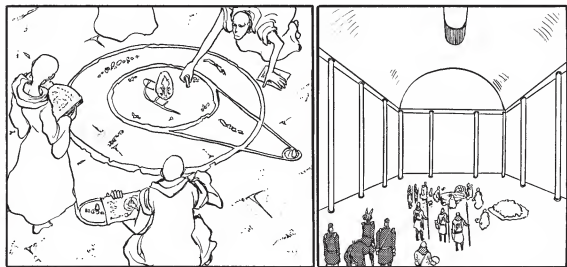




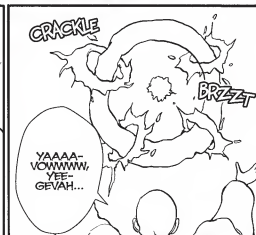
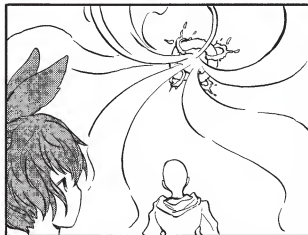




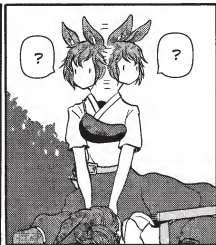
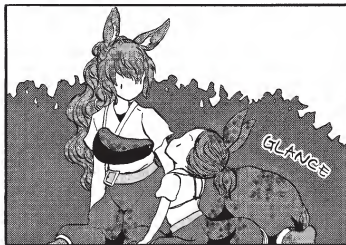
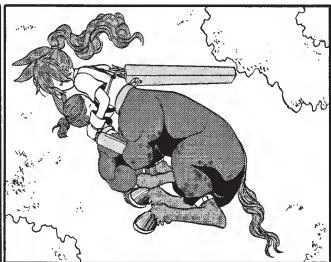


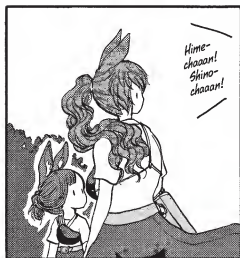
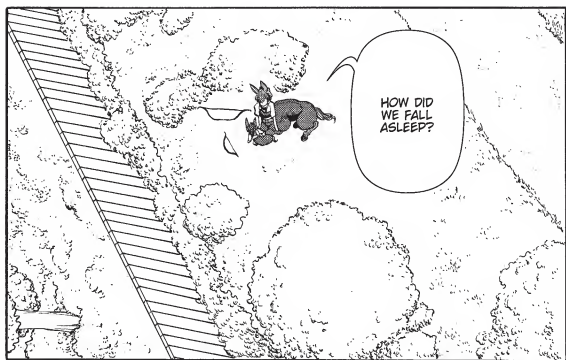


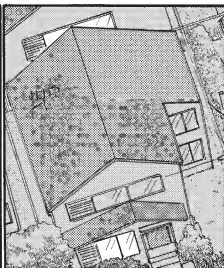
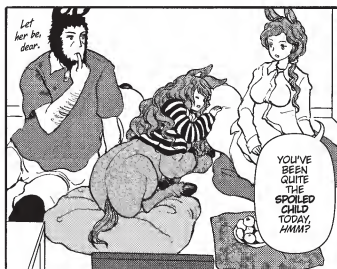
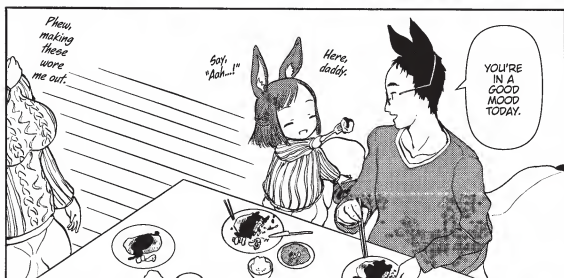
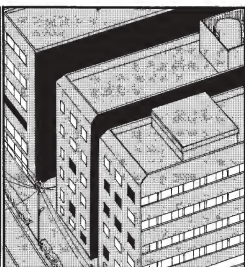












A CentaUr's Life

JAPANESE YOKAI KAPPA

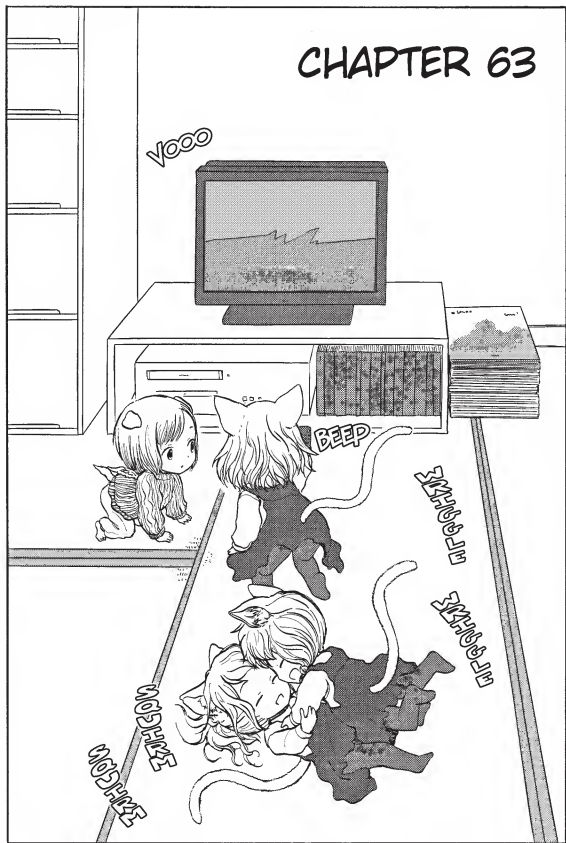
THE KAPPA IS NOT ONLY THE MOST WIDELY CELEBRATED YOKAI, BUT ALSO ONE OF THE MOST WIDELY FICTIONALIZED. KAPPA LORE CAN BE FOUND IN VIRTUALLY ALL REGIONS OF JAPAN, BUT THE DETAILS VARY WIDELY FROM ONE REGION TO THE NEXT. SOME SAY THAT KAPPA ARE *KAHAKU* RIVER GODS THAT CAME OVER FROM THE MAINLAND, WHILE OTHERS CLAIM THEY ARE MOUNTAIN RIVER SPIRITS THAT RETURN TO THE MOUNTAINS IN THE AUTUMN. THE KAPPA SHARES THE PHYSICAL CHARACTERISTICS OF FISH, AMPHIBIANS, AND AQUATIC REPTILES IN SOME STORIES, WHILE IN OTHERS IT RESEMBLES A MONKEY. IN SHORT, IT IS LIKELY THAT PEOPLE REFERRED TO ANY ODDITY SPOTTED BY THE WATER AS A KAPPA.

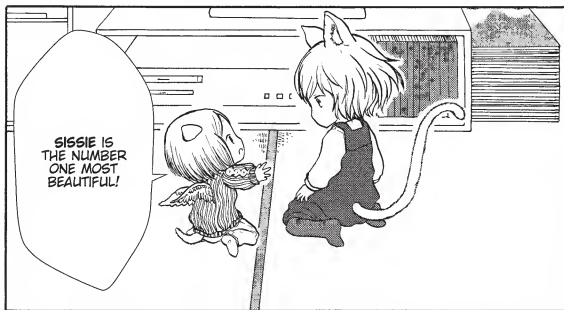
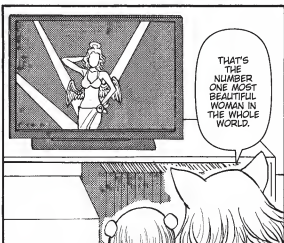
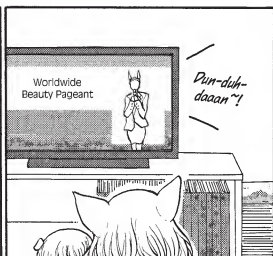
IN TERMS OF SCIENTIFIC EXPLANATIONS, THIS YOKAI MAY HAVE ORIGINATED WITH THE MISIDENTIFICATION OF A RIVER OTTER OR OTHER CREATURE. THERE IS ALSO A THEORY THAT THE KAPPA ARE ACTUALLY AMPHIBIANFOLK, BUT THERE IS CURRENTLY NO EVIDENCE SUGGESTING AN AMPHIBIANFOLK PRESENCE IN JAPAN PRIOR TO THE NINETEENTH CENTURY.

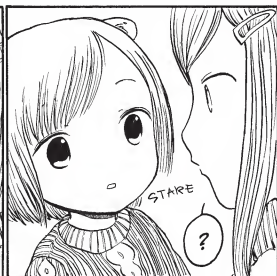
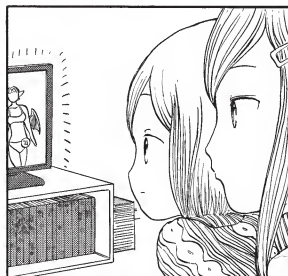
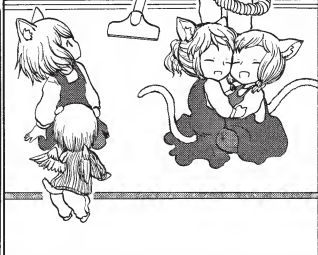
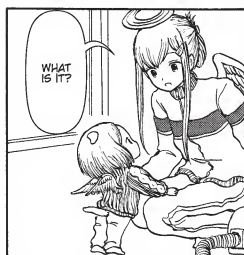
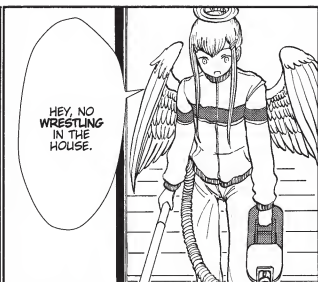
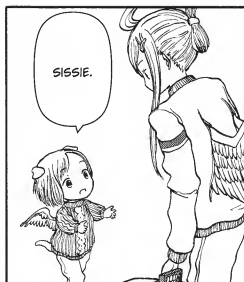
DUE TO DIFFERENCES IN REGIONAL FOLKLORE, KAPPA WERE NOT WELL-DEFINED UNTIL THE PROPAGATION OF INFORMATION THROUGH TECHNOLOGY IN THE MODERN AGE, WHICH GRADUALLY LED TO A CONSISTENT DESCRIPTION: IT HAS A DISH ON TOP OF ITS HEAD THAT MUST REMAIN WET OR THE KAPPA WILL LOSE ITS POWER; IT HAS A TURTLE-LIKE BEAK AND SHELL; IT ENJOYS SUMO WRESTLING AND CUCUMBERS; AND SO ON. WHILE ARTISTIC REPRESENTATIONS STILL VARY FROM ONE WORK TO THE NEXT, ALL MODERN DEPICTIONS OF KAPPA GENERALLY CONFORM TO THESE TRAITS. THIS SPEAKS NOT ONLY TO THE POWER OF MASS MEDIA, BUT ALSO TO THE STRENGTH OF A POLISHED, RECOGNIZABLE CHARACTER.

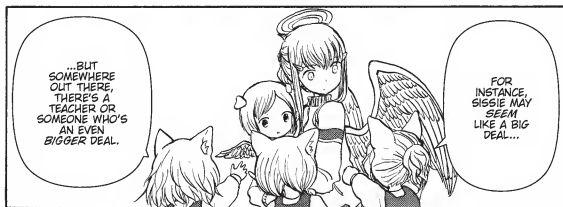
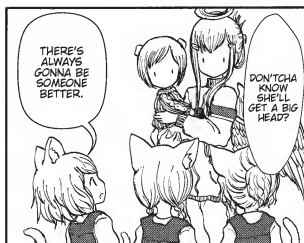
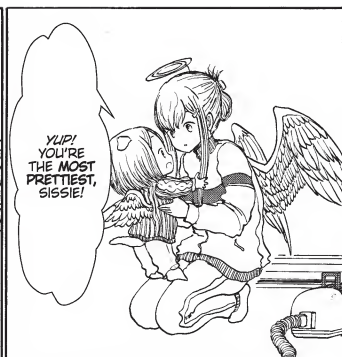


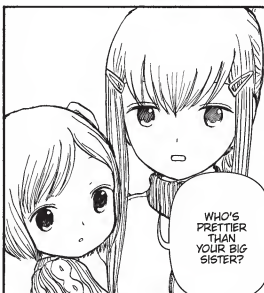
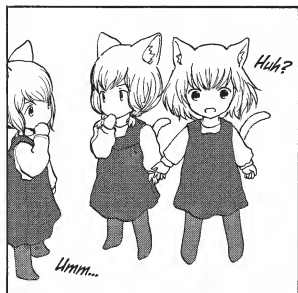
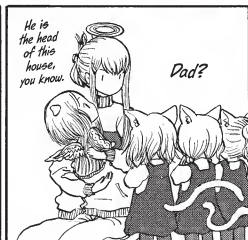
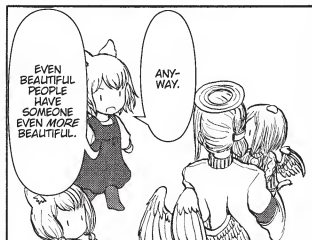
CHAPTER 63

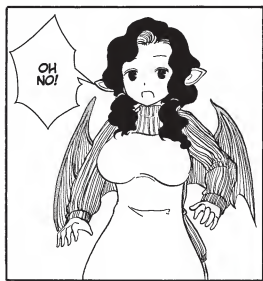
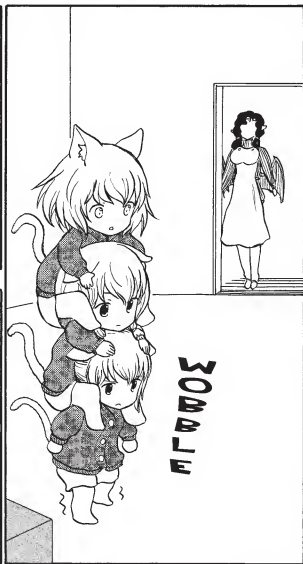
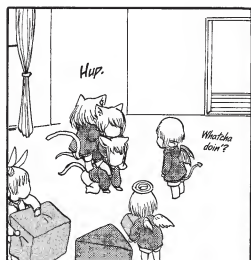


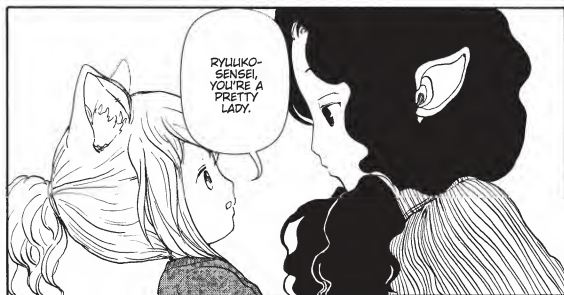
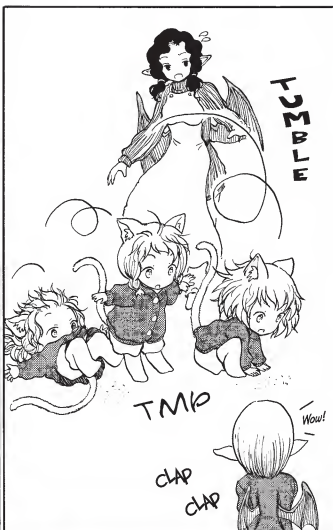
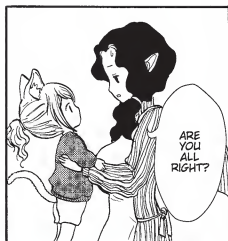


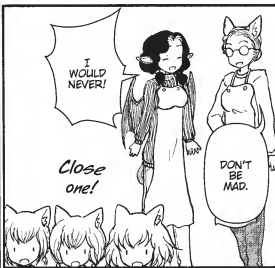
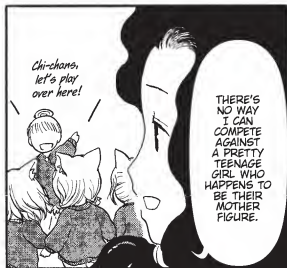
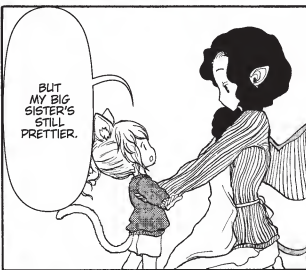


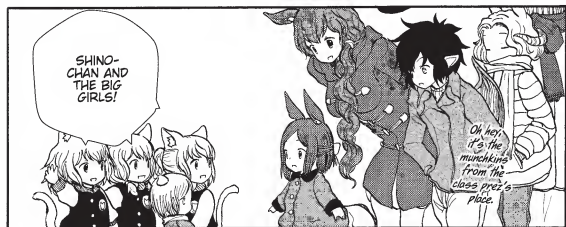
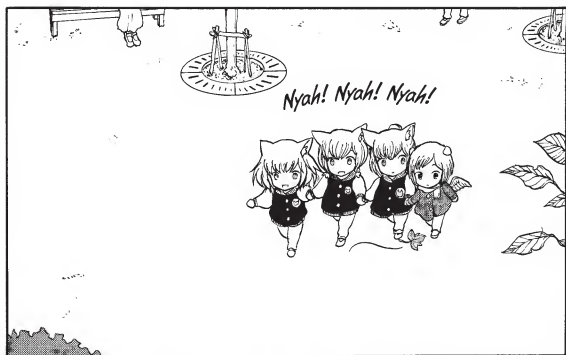


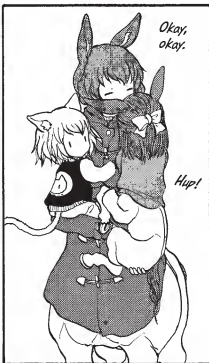
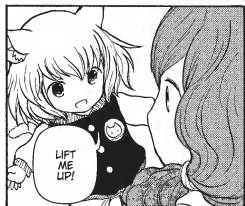


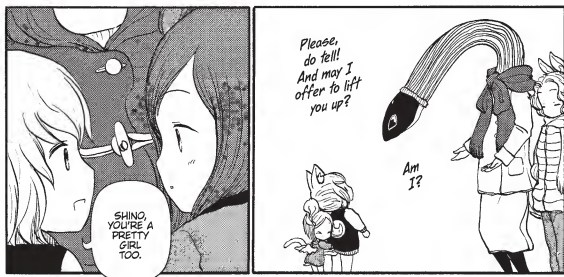
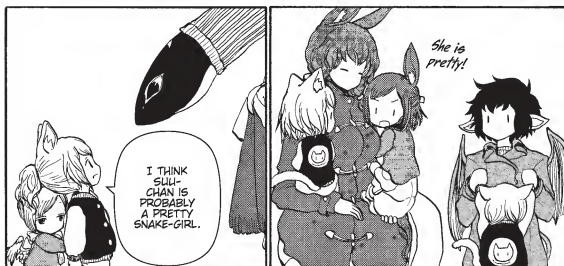




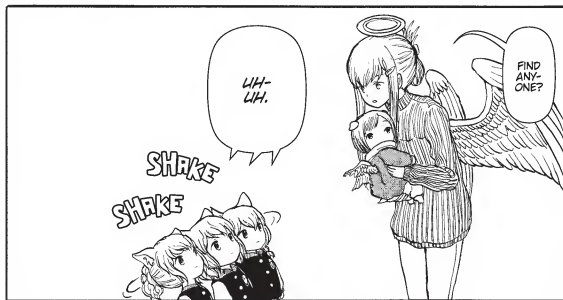
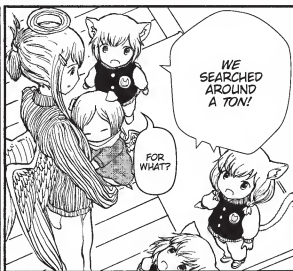
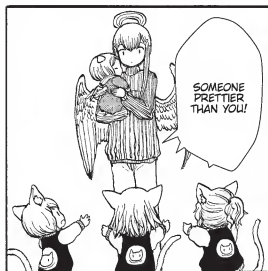
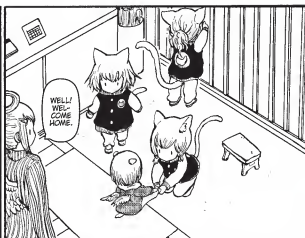


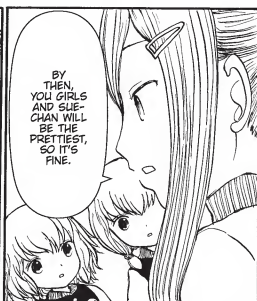
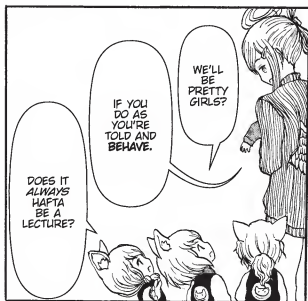
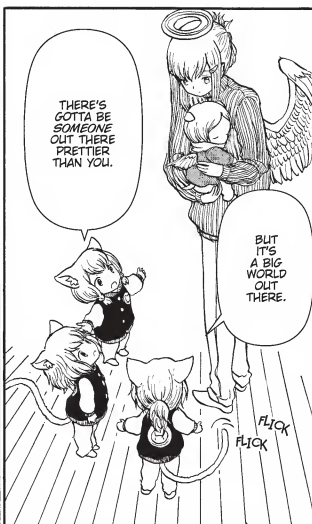
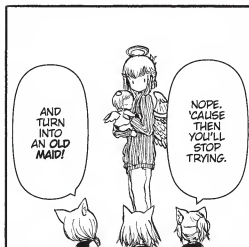












A CentaUr's Life

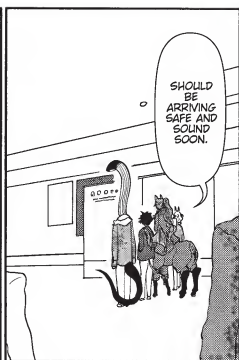
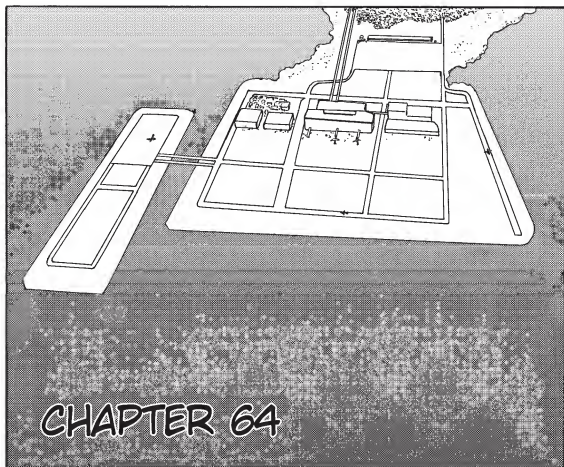
JAPANESE YOKAI ONI

ON THE MAINLAND, THE CHARACTER FOR "ONI" REFERS TO SPIRITS OF THE DEAD. IN JAPAN, THE WORD CAME TO SIGNIFY THE UNSEEN ENTITIES THOUGHT TO BE THE CAUSE OF ALL ADVERSITY. IN THE OLDEN DAYS, IT WAS BELIEVED THAT THE POLLUTION AND DEATH DUMPED INTO WATERWAYS BY THE POPULACE WOULD TRAVEL BACK INTO THE CAPITAL AND BRING ABOUT DISASTER AND MISFORTUNE. THE FAMOUS "ONI OF MOUNT OOE" IS BELIEVED TO HAVE STEMMED FROM AN EPIDEMIC THAT ONCE PLAGUED THE CAPITAL, WHICH PEOPLE PERCEIVED AS AN ONI NEAR THE CITY THAT WAS TAKING PEOPLE AWAY.

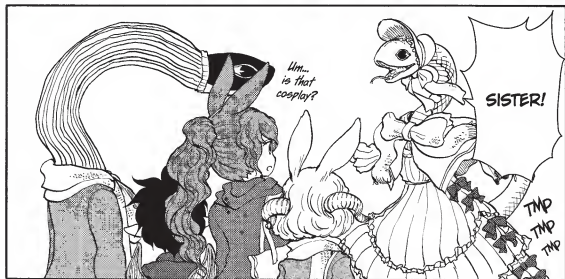
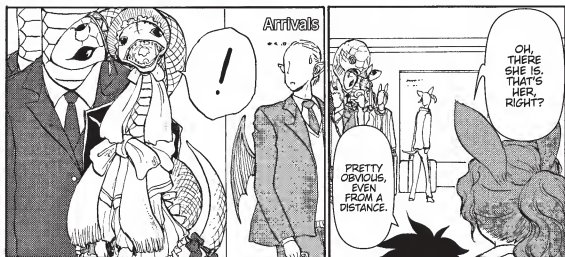
AS WITH OTHER YOKAI, ONI WERE ORIGINALLY UNSEEN ENTITIES, BUT OVER TIME WERE ACCEPTED AS ACTUAL PHYSICAL BEINGS AFTER BEING GIVEN FORM BY ARTISTS... IN THE CASE OF ONI, THE FORM OF AN ENORMOUS, BARBARIC, AND FEARSOME MAN. ONE THEORY SUGGESTS THAT THE PHYSICAL MODELS FOR ONI WERE FOREIGN PEOPLE (LIKELY EUROPEAN) THAT WASHED ASHORE, BUT IT'S MORE LIKELY THAT THE ONI'S APPEARANCE WAS ESTABLISHED FIRST AND SIMPLY LIKENED TO THOSE UNFAMILIAR FEATURES LATER.

ONI ARE OFTEN DEPICTED ADORNED IN TIGER PELTS BECAUSE THEY ARE SAID TO EMERGE VIA THE "DEMON'S GATE" LOCATED TO THE NORTHEAST, THE DIRECTION ASSOCIATED WITH THE TIGER IN THE CHINESE ZODIAC.

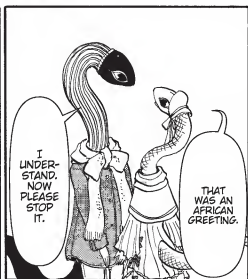
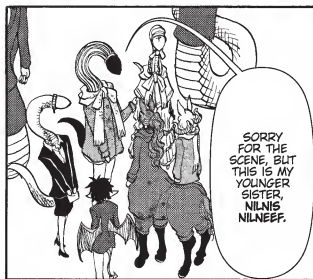
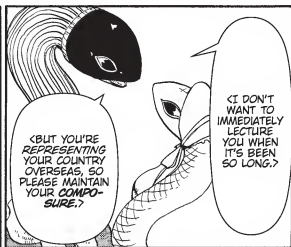
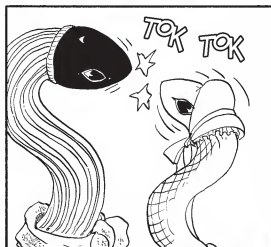
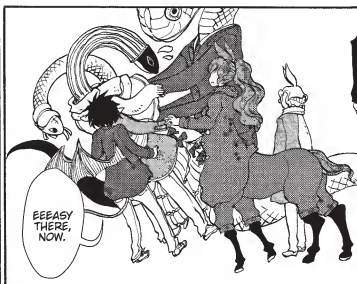


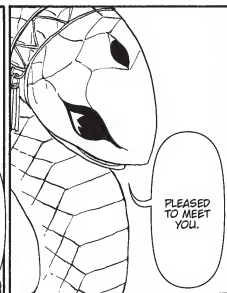


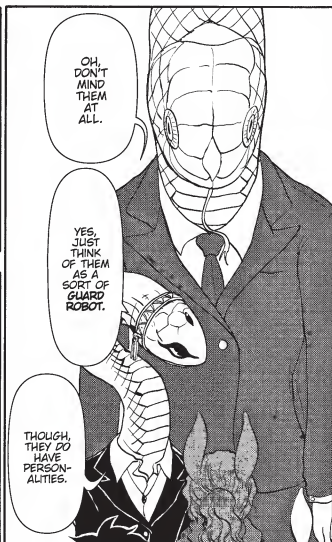
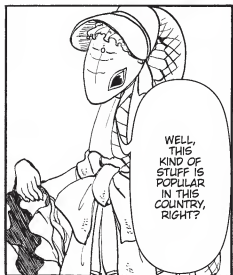
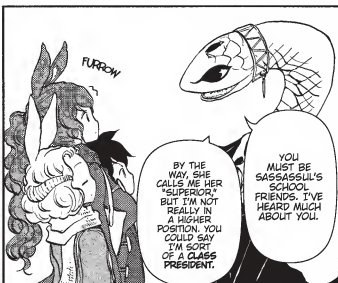
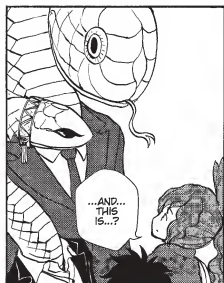


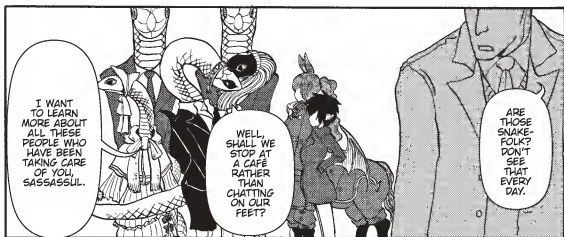
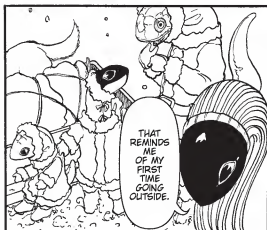


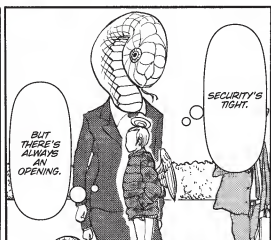
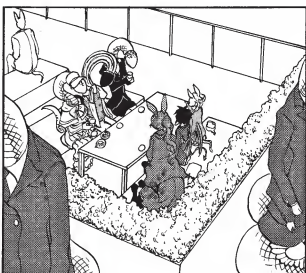


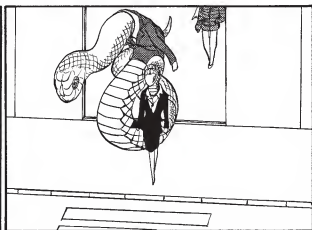
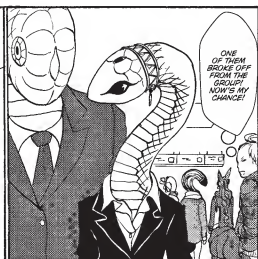
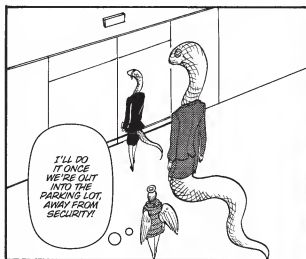
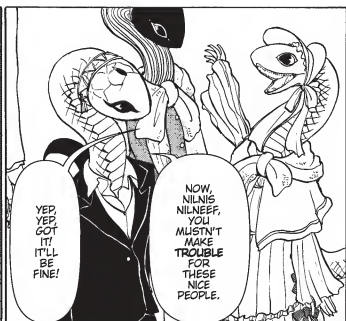
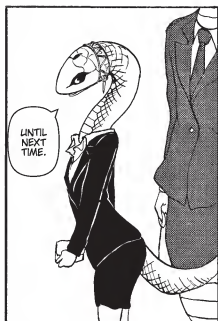


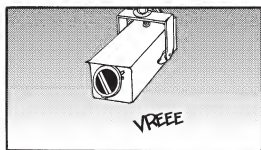
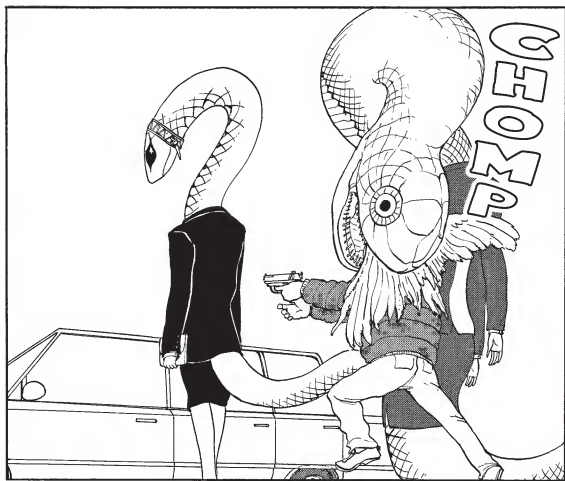


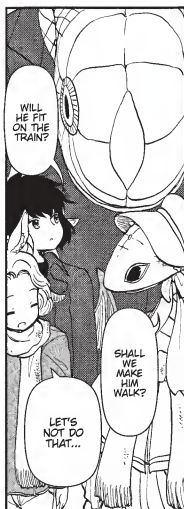


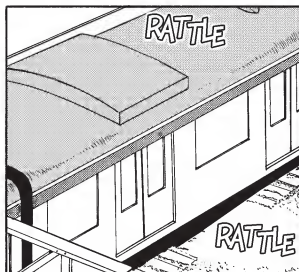
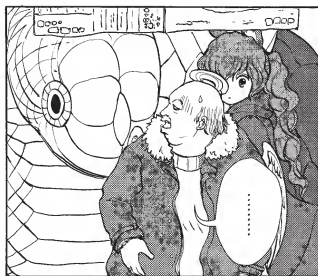


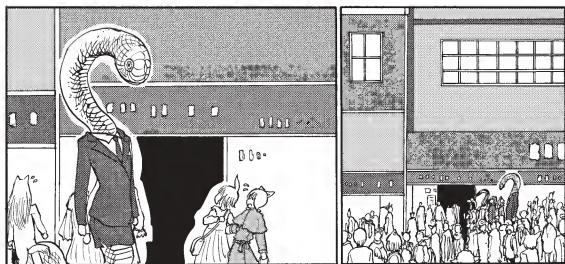


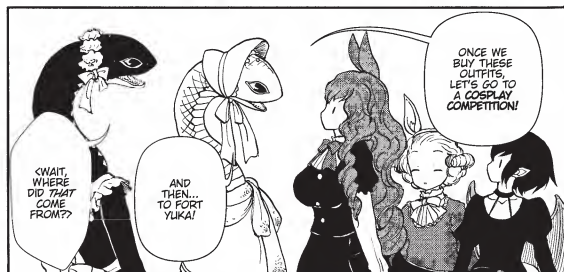
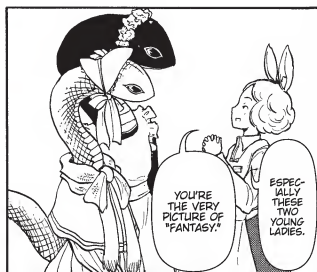


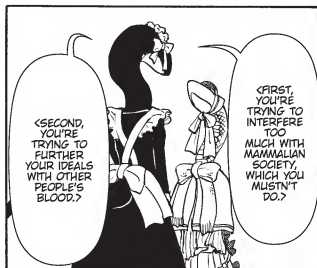


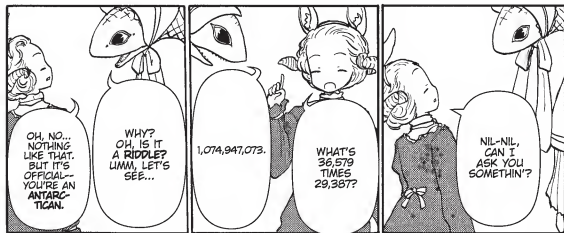
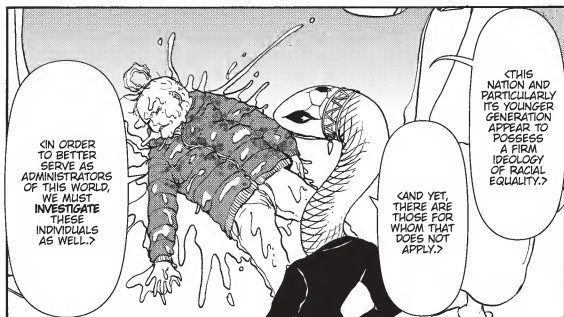
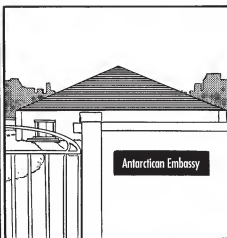
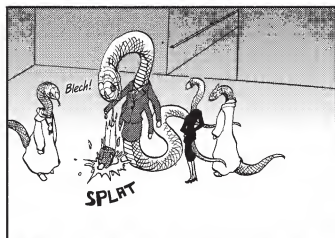












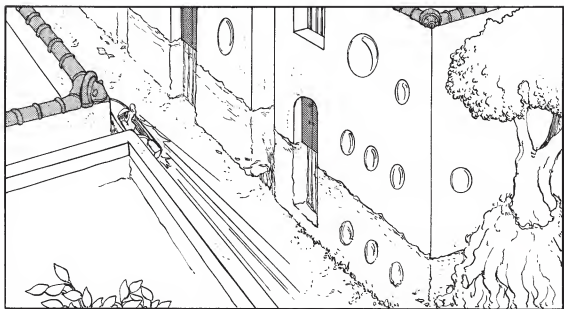
A CentaUr's Life

JAPANESE YOKAI TENGLU

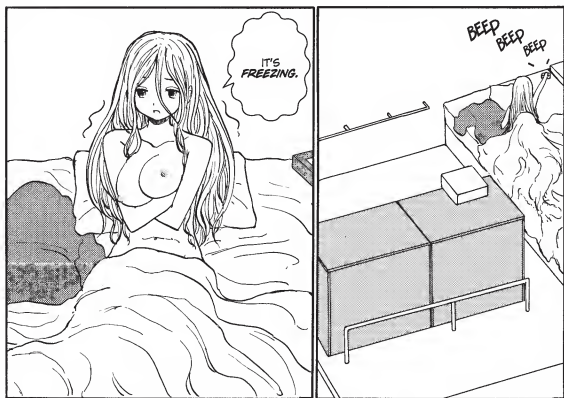
THE WORD *TENGLU* ITSELF COMES FROM THE MAINLAND, WHERE IT ORIGINALLY REFERRED TO SHOOTING STARS SOARING ACROSS THE HEAVENS... PARTICULARLY THOSE THOUGHT TO BRING ABOUT MISFORTUNE. IN JAPAN, HOWEVER, ALMOST NONE OF THIS MEANING CARRIED OVER; INSTEAD, IT WAS BELIEVED THAT OVERLY PRIDEFUL BUDDHIST MONKS WOULD BE DAMNED TO A DEMONIC REALM KNOWN AS *TENGLU ROAD*. THE *TENGLU* ALSO HAD STRONG TIES TO MOUNTAIN WORSHIPPING SECTS, AND ARE THOUGHT TO HAVE FREQUENTLY BEEN TIED TO STRANGE OCCURRENCES WITNESSED IN MOUNTAIN REGIONS, WHICH IN TURN HELPED DEFINE THE *TENGLU*'S CHARACTERISTICS.

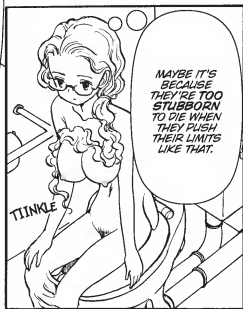
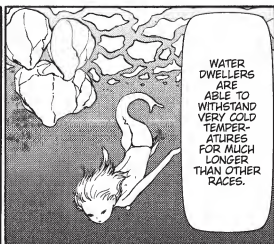
THERE ARE BOTH BIRD-FACED *TENGLU* (BIRD *TENGLU*) AND HUMAN-FACED *TENGLU* WITH LONG NOSES (TALL-NOSED *TENGLU*). THE LONG NOSE OF THE LATTER IS MEANT TO SIGNIFY PRIDE. THE BIRD *TENGLU*, MEANWHILE, IS THEORIZED TO BE BASED ON *GARUDA*, A BUDDHIST GUARDIAN DEITY. *GARUDA*, WHOSE ORIGIN WAS IN INDIA, BORE A BIRDLIKE FACE WHICH HIGHLY RESEMBLED THE COMMON IMAGE OF THE BIRD *TENGLU*. BOTH TYPES OF *TENGLU* POSSESS WINGS, ARE CAPABLE OF FREE FLIGHT, AND ARE SAID TO HAVE SUPERNATURAL POWERS, SUCH AS THE ABILITY TO SUMMON TREMENDOUS GUSTS OF WIND.

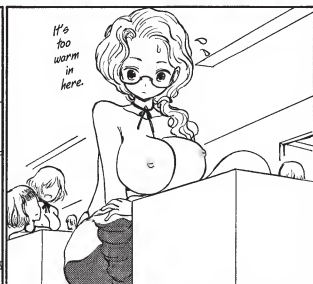
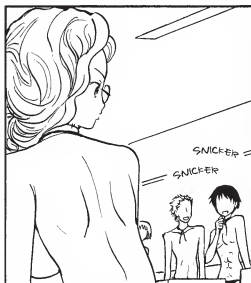
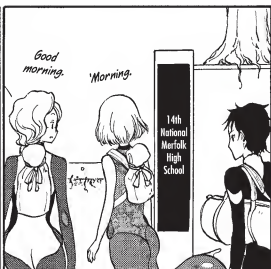
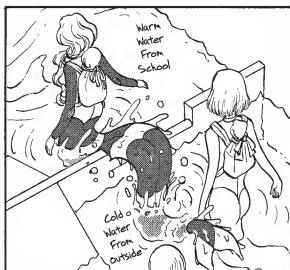


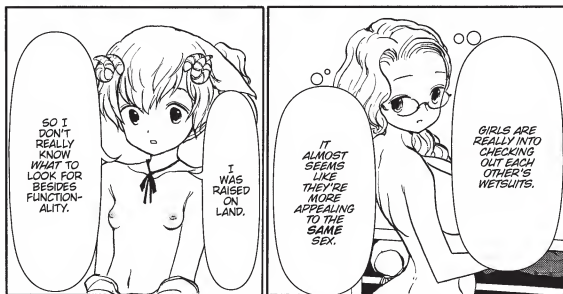
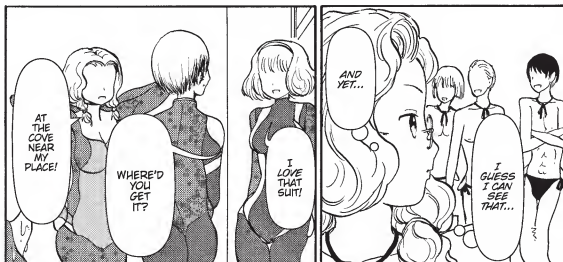
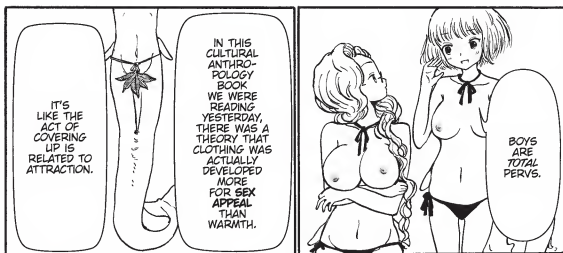


CHAPTER 65









A CentaUr's Life

JAPANESE YOKAI *ROKURO-KUBI* (PULLEY NECK)

THIS YOKAI WAS ORIGINALLY CALLED *HITOBAN* (FLYING HEAD) AND WAS A CREATURE THAT APPEARED TO BE HUMAN DURING THE DAY, BUT THE HEAD DETACHED AT NIGHT TO FLY AROUND AND ATTACK PEOPLE. THE LEGEND GOES THAT TRAVELERS RENTED ROOMS IN A LODGE IN THE MOUNTAINS FROM A FAMILY CLAIMING TO BE FALLEN ARISTOCRATS, BUT THEY WERE ACTUALLY ALL *HITOBAN* PLANNING TO ATTACK THE TRAVELERS AT NIGHT. THE *HITOBAN*, HOWEVER, HAD A WEAKNESS: IF THEIR BODIES WERE MOVED WHILE THEIR HEADS WERE DISCONNECTED, THEY WOULD DIE IN THE MORNING. THE TRAVELERS COULD EXPLOIT THIS TO ESCAPE PERIL.

BECAUSE IT WAS THOUGHT THAT A TUBE-LIKE SPIRIT TRAIL CONNECTED THE *HITOBAN*'S BODY TO ITS DETACHED HEAD, IT WAS DRAWN THIS WAY BY ARTISTS. THIS DEPICTION OF THE SPIRIT TRAIL, HOWEVER, WAS LATER MISTAKEN FOR A LONG, STRETCHING NECK, WHICH IS BELIEVED TO BE THE ORIGIN OF THE LONG-NECKED *ROKURO-KUBI*.

THIS TRANSFORMATION IS NOT MERELY THE PRODUCT OF A MISUNDERSTANDING, BUT ALSO LIKELY THE RESULT OF THE FACT THAT, NEXT TO THE SIMPLE CONCEPT OF A CREATURE WITH A DETACHABLE FLYING HEAD, THE SCARY BUT ALSO SOMEWHAT HUMOROUS IMAGE OF THE *ROKURO-KUBI* IS UNDENIABLY MORE INTERESTING AS A CHARACTER. INDEED, AS YOKAI CAME TO DEViate FROM THEIR ORIGINAL CONTEXTS AND APPEAR IN OTHER FICTIONAL WORK, THE HEAD-DETACHING *HITOBAN* WAS RARELY SEEN, WHILE THE *ROKURO-KUBI* MADE FREQUENT APPEARANCES.

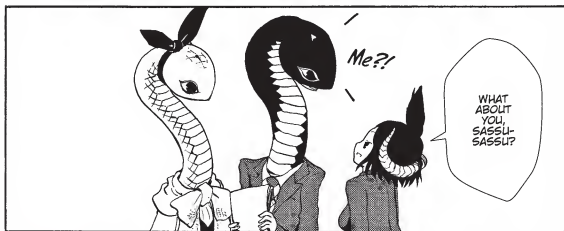
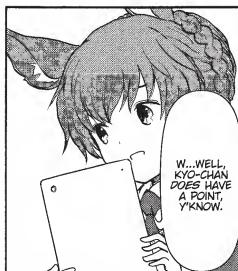
THERE IS ALSO A THEORY THAT THIS YOKAI WAS MODELED AFTER ANTARCTICANS, BUT THE THEORY SEEMS TO BE NEGATED BY THE FACT THAT ARTISTIC DEPICTIONS OF THE *ROKURO-KUBI* PREDATE KNOWLEDGE OF OR CONTACT WITH THE ANTARCTICANS.

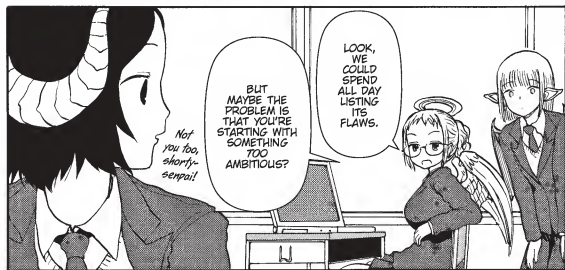
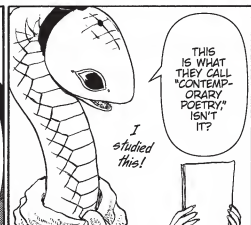
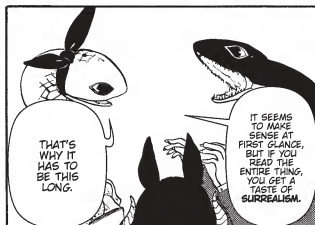


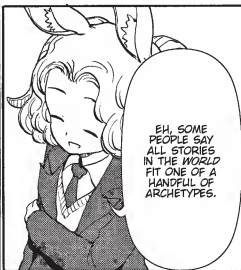
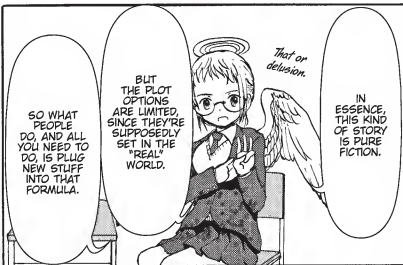
CHAPTER 66



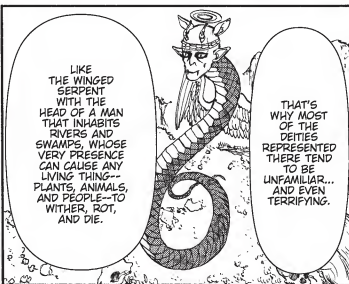
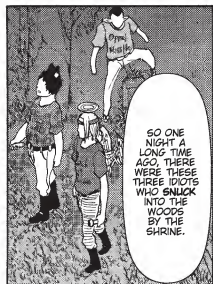
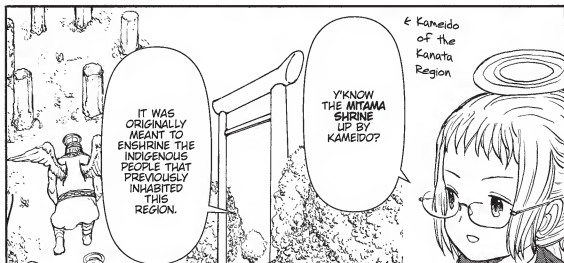


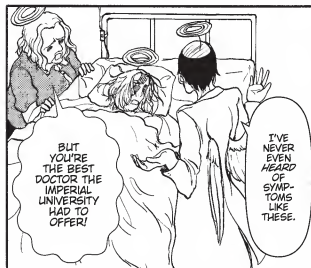
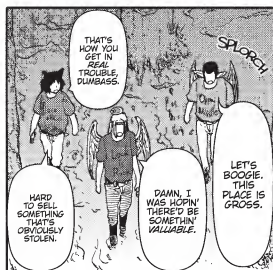
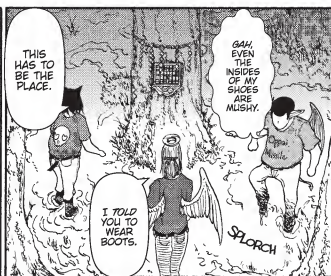
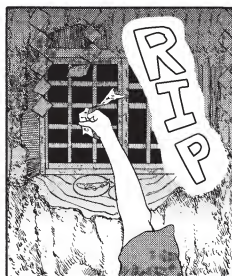


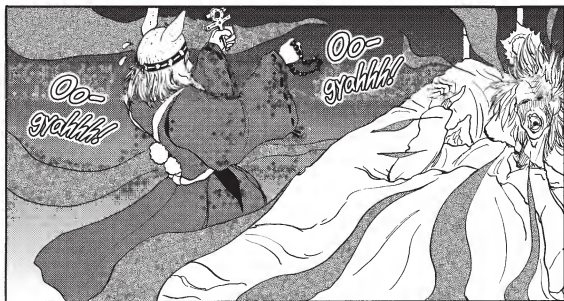
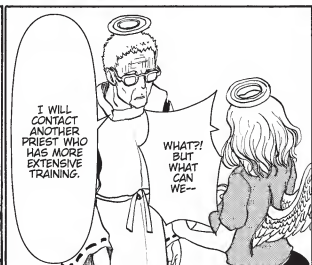
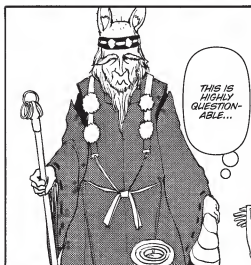
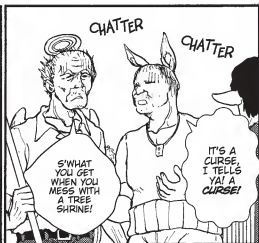






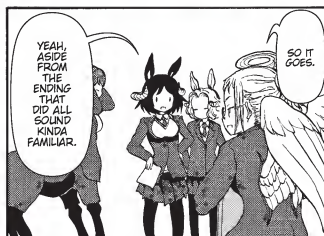
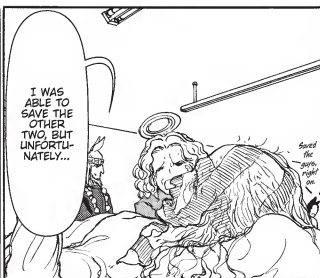








WHY ONLY MY CHILD?!



YEAH, ASIDE FROM THE ENDING THAT DID ALL SOUND KINDA FAMILIAR.

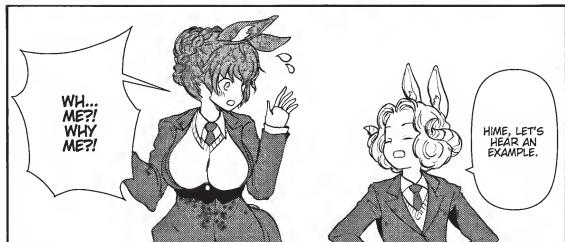
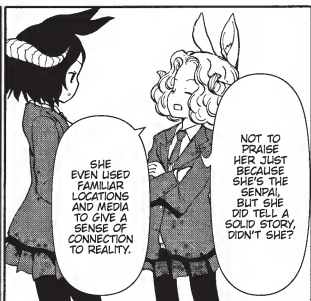


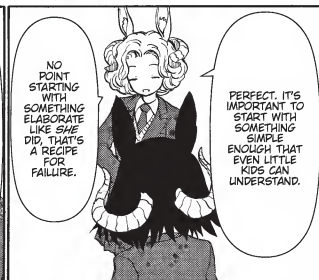
SAYING IT'S A TRUE STORY.

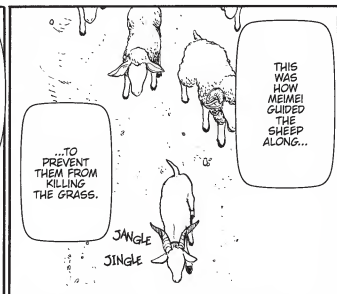
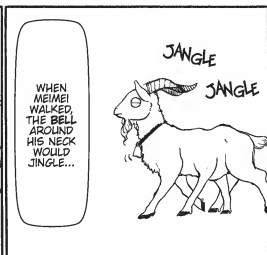
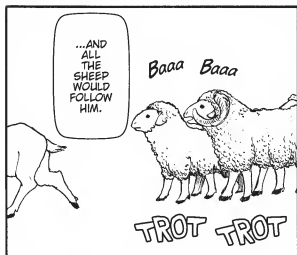
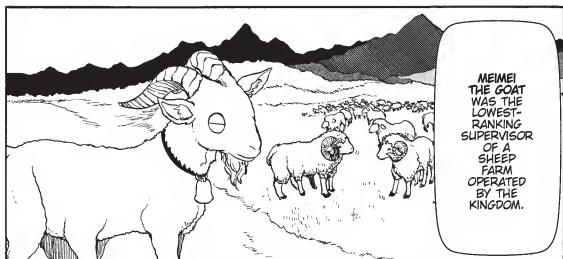


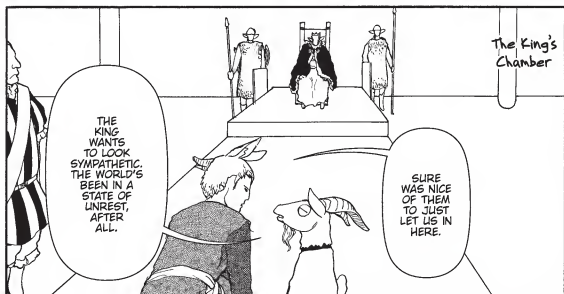
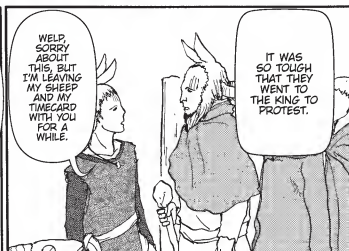
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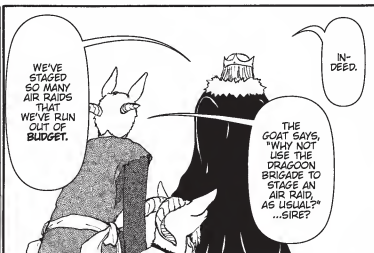
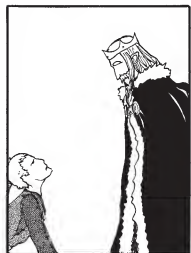
LOOK IT UP IN THE LOCAL PAPER FOR AUGUST 14TH, 1973.

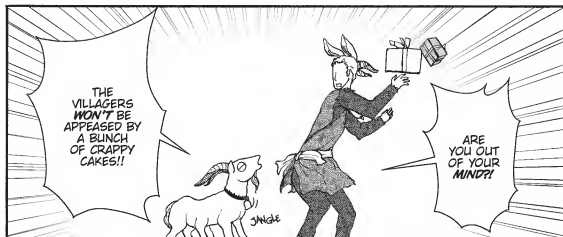
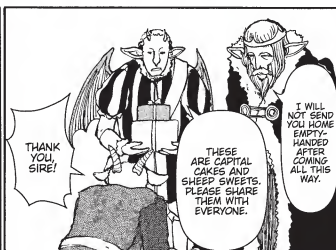
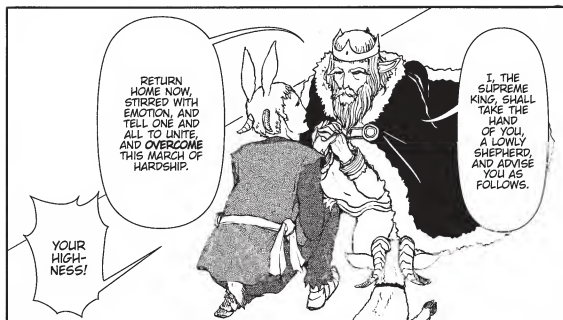


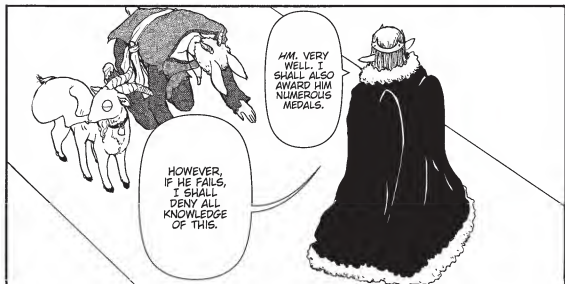
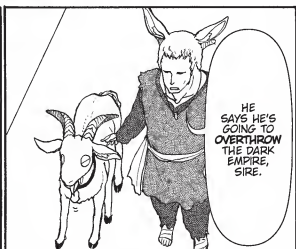
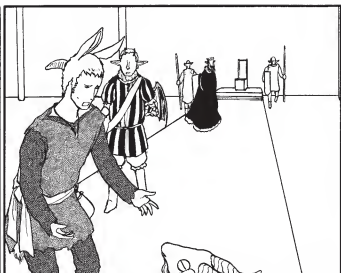
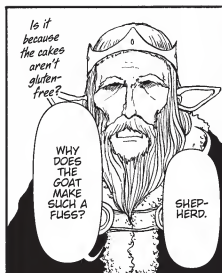


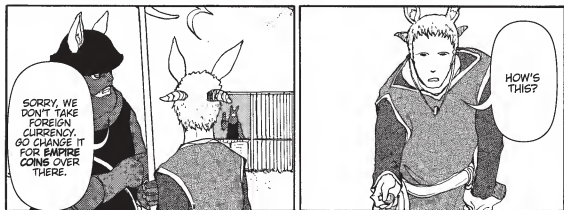
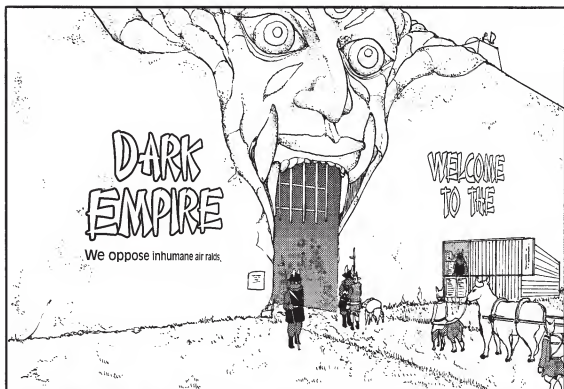


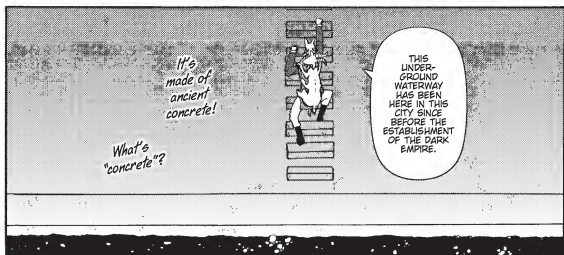
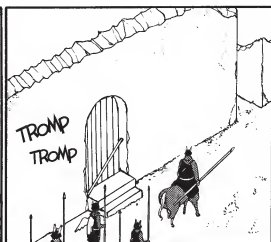
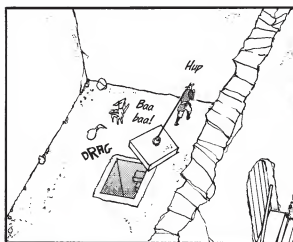
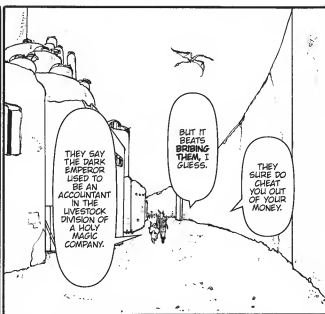


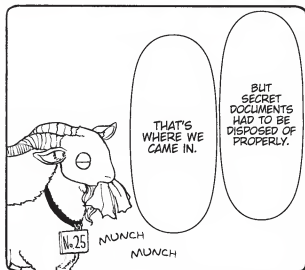
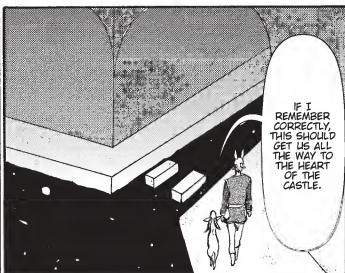


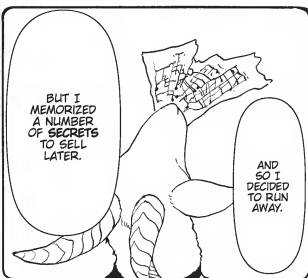
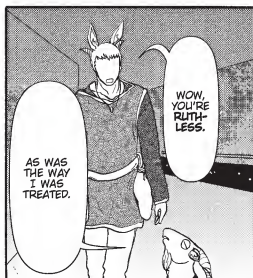
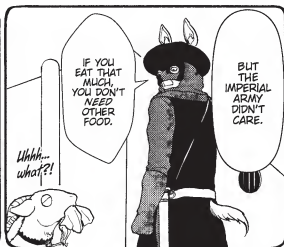
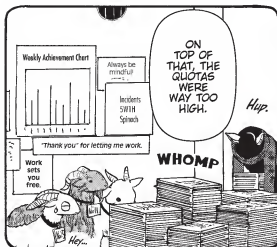




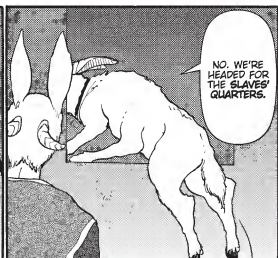
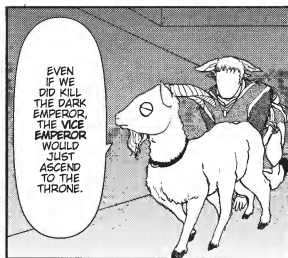
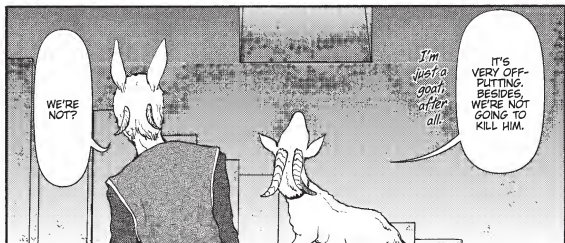


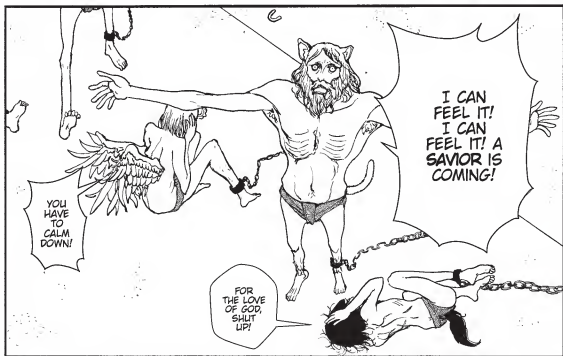
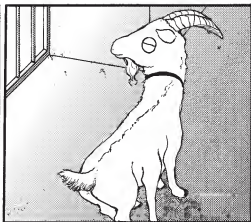
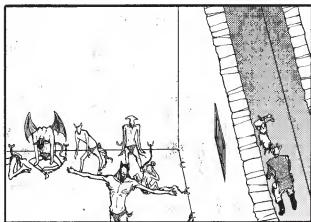


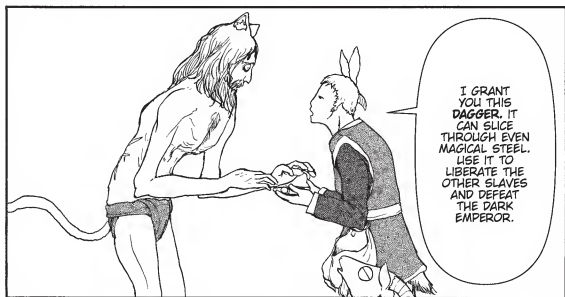
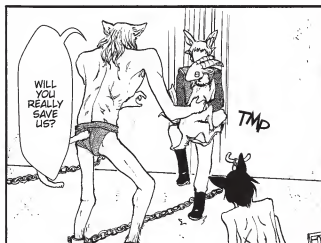
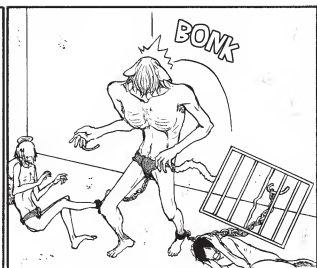
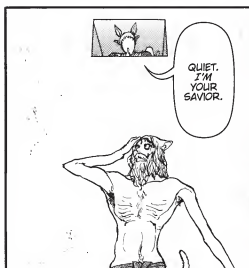


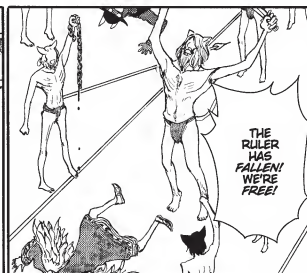
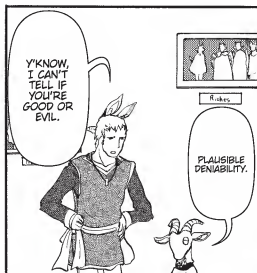
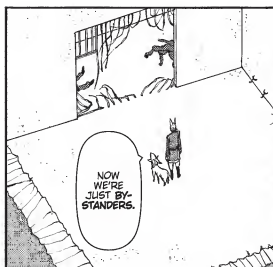


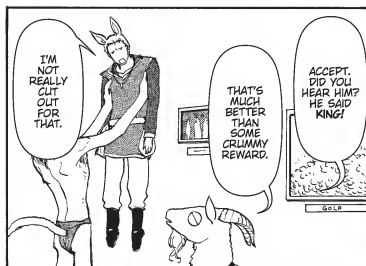


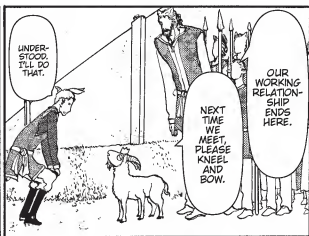


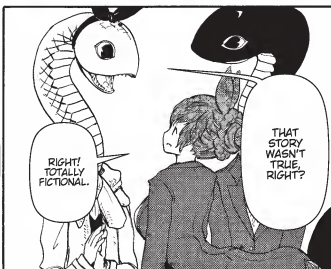
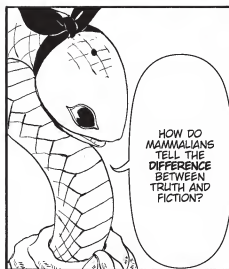


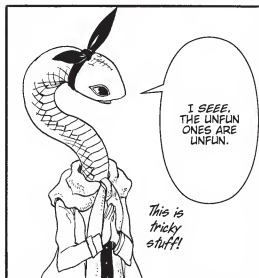












A CentaUr's Life

JAPANESE YOKAI YUUREI (GHOSTS)

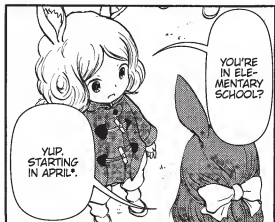
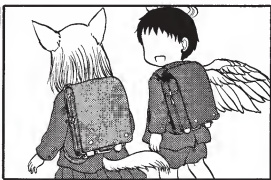
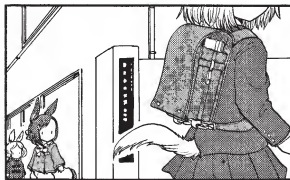
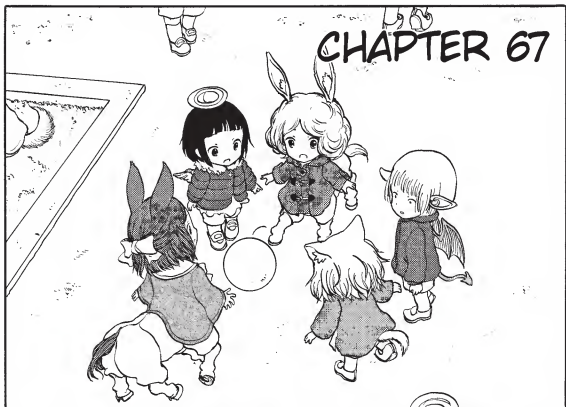
YUUREI ARE APPARITIONS OF THE DEAD. THOUGH THEY WERE ONCE COMMONLY DEPICTED AS LOOKING MUCH LIKE THEY DID IN LIFE, THEY BEGAN TO APPEAR WEARING WHITE BURIAL ROBES AROUND THE MIDDLE OF THE EDO PERIOD. OF COURSE, EVEN IN MODERN TIMES GHOSTS ARE OFTEN SPOTTED DRESSED IN WHITE, ONE-PIECE GOWNS. AS WITH PHYSICAL TRAITS OF OTHER YOKAI, IT IS LIKELY THAT ARTISTIC INTERPRETATIONS OF YUUREI WITH THEIR FEET TRAILING OFF INTO MIST EVENTUALLY LED TO THAT ASPECT OF THEIR ACCEPTED APPEARANCE. THE ARCHETYPE OF THE FOOTLESS GHOST IS OFTEN USED IN SPOOKY STORIES EVEN NOW.

AS JAPAN'S ISOLATIONISM CAME TO AN END, WESTERN CULTURE AND NEW NOTIONS OF SPIRITUALISM BEGAN TO TRICKLE IN, WHICH AFFECTED THE COUNTRY'S PERCEPTION OF YUUREI SIGNIFICANTLY. THE DUALISM OF FLESH AND SPIRIT PREACHED BY Gnostic SPIRITUALISM CREATED AN IDEA THAT GHOSTS WERE ACTUAL ENTITIES THAT EXISTED IN THE REAL WORLD AND COULD BE OBSERVED THROUGH CAMERAS AND OTHER MODERN TECHNOLOGY. AS A RESULT, THE FORMERLY VAGUE CONCEPT OF YUUREI BECAME SOMETHING PEOPLE COULD PICTURE AND DESCRIBE WITH INCREASING SPECIFICITY AS ACTUAL EXISTING ENTITIES. THE PRODUCT OF THIS WAS A VARIETY OF DISTINCT TYPES OF YUUREI THAT NOW APPEAR REGULARLY IN OCCULT FICTION.

THIS SORT OF SPIRITUAL OCCULTISM THAT SUGGESTS THE EXISTENCE OF A HIGHER WORLD SEPARATE FROM OUR OWN IS A TOOL USED BY HERETIC CULTS TO TAKE ADVANTAGE OF THOSE WHO ARE AILING, ALIENATED, AGGRIEVED, OR DISAFFECTED. THIS TREND IS VERY HARMFUL AND CALLS FOR SWIFT ERADICATION. IF YOU SEE ANY SUSPICIOUS CULTIST BEHAVIOR, BE SURE TO IMMEDIATELY ALERT YOUR LOCAL POLICE, THE INTERNAL BUREAU OF SOCIAL PRESERVATION, OR THE IDEOLOGICAL SECURITY BRANCH OF THE NATIONAL DEPARTMENT OF DEFENSE. IT IS THE DUTY OF ALL CITIZENS IN A LIBERAL DEMOCRACY.



CHAPTER 67

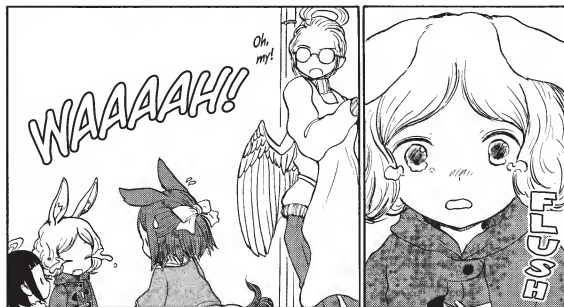
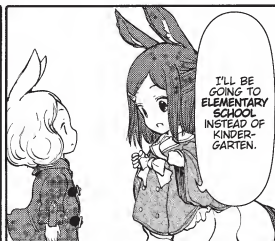
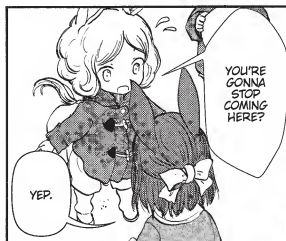
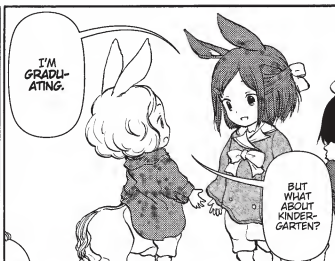
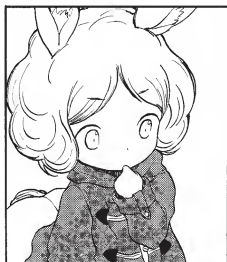


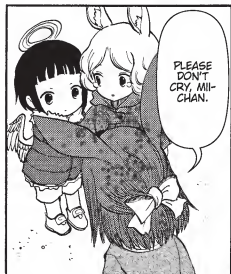
YOU'RE
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SCHOOL?

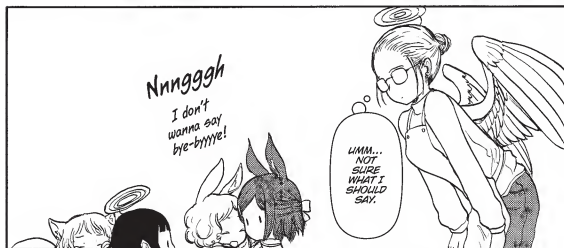
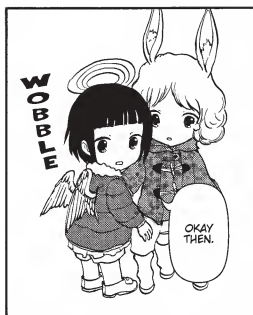


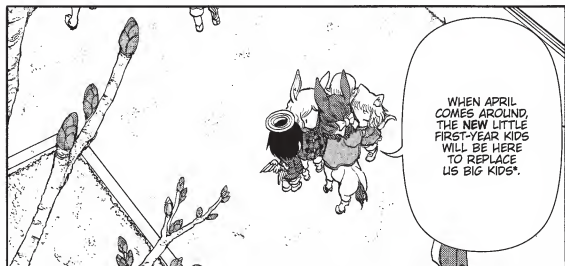
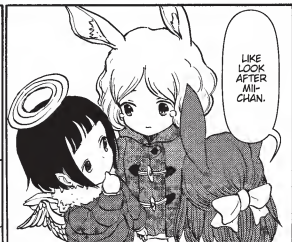
My
grampa
got it
for me.

*The school year starts in April in Japan.

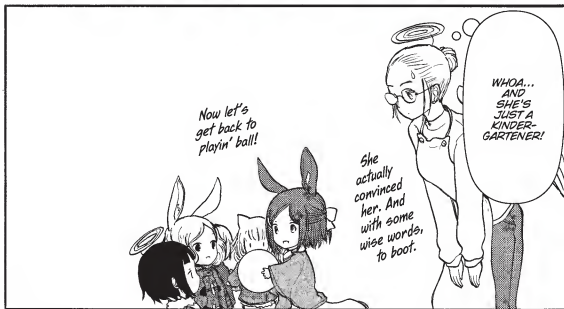
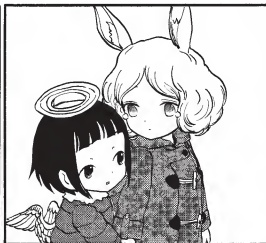
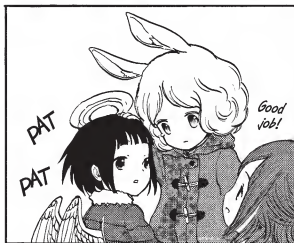
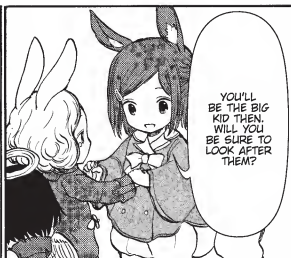








*Japanese kindergarten spans ages 3-5.



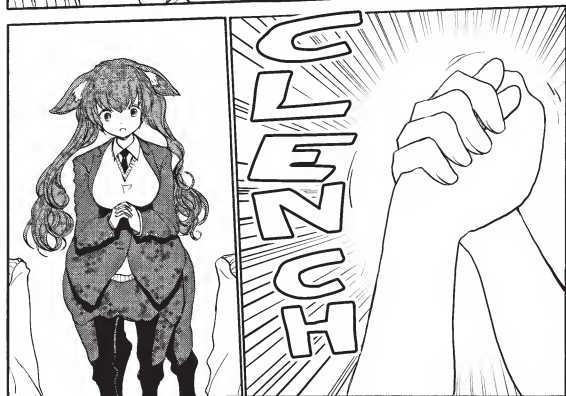
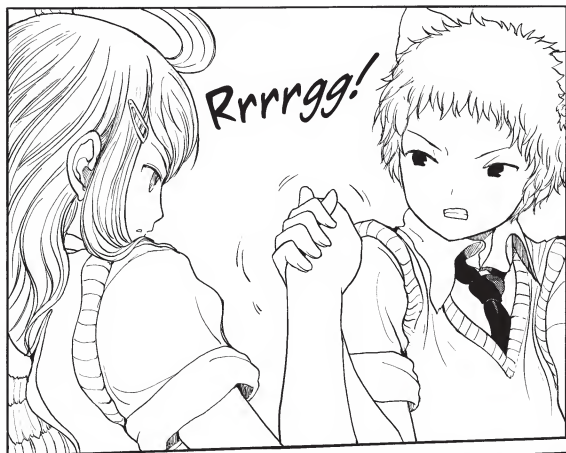
A CentaUr's Life

JAPANESE YOKAI TAMAMO NO MAE

IT IS SAID THAT AFTER THOUSANDS OF YEARS, ANIMALS, PLANTS, AND EVEN OBJECTS WILL EVENTUALLY BECOME YOKAI. TAMAMO NO MAE, THE FAMOUS FAVORED COURTESAN OF EMPEROR TOBA, WAS IN FACT A MAGICAL NINE-TAILED KITSLINE (FOX SPIRIT) THAT HAD LIVED FOR TEN THOUSAND YEARS. ON THE MAINLAND, THE YOUNG AND INNOCENT-LOOKING TAMAMO NO MAE HAD ALSO PREVIOUSLY BEEN THE FAVORED COURTESAN OF THE TYRANT KING ZHOU OF THE YIN DYNASTY. HER SURPRISING WISDOM AND CHARM CAPTIVATED THE COURT, GIVING HER A GREAT DEAL OF INFLUENCE THAT SHE USED TO LEAD THE NATION TO RUIN. THUS THE ANCIENT DYNASTY, WHICH HAD THRIVED FOR FIVE CENTURIES, MET AN ANTICLIMACTIC DEMISE. IN THE LATER ZHOU DYNASTY, SHE BEGUILED KING YOU INTO FLAUNTING HIS RETAINERS AND MILITARY, PROVOKING AN INVASION FROM FOREIGN AGGRESSORS WHICH RESULTED IN THE KING'S DEATH. IN MAGADHA OF ANCIENT INDIA, TAMAMO NO MAE SEDUCED THE CROWN PRINCE AND MADE HIM CARRY OUT OF A GHASTLY REIGN OF TERROR, BUT HER IDENTITY WAS ULTIMATELY DISCOVERED AND SHE FLED. FOLLOWING THESE EVENTS, IT IS SAID THAT SHE WENT FROM PLACE TO PLACE WREAKING HAVOC, FINALLY ENDING UP IN JAPAN AFTER STEALING AWAY ON AN IMPERIAL ENVOY SHIP.

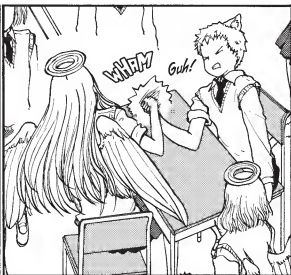
TAMAMO'S CHARMS CONTINUED TO SERVE HER WELL IN THE JAPANESE COURT OF EMPEROR TOBA. FROM THE EMPEROR HIMSELF TO THE LOWEST-RANKING COMMONER, FROM COURTESANS TO SAMURAI, TAMAMO WAS BELOVED, AND HER EVERY WHIM WAS GRANTED. BEFORE LONG, HOWEVER, HER IDENTITY WAS ONCE AGAIN DISCOVERED, THIS TIME BY THE GOVERNMENT'S LEADING DIVINATION SPECIALIST ABE NO SEIMEI, WHO THEN SUCCEEDED IN SEALING HER OFF IN THE ARIAKE SEA. AS SHE WAS SEALED AWAY, TAMAMO CALLED OUT, "ONE DAY I SHALL RETURN," TO WHICH SEIMEI REPLIED, "NOT UNTIL THIS SEA HAS BECOME A GIANT PLOT OF LAND," OR IN OTHER WORDS, NEVER.

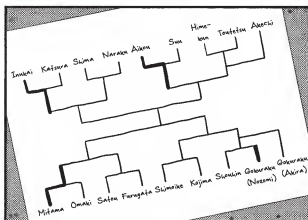
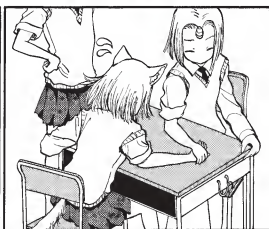
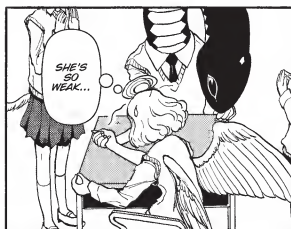
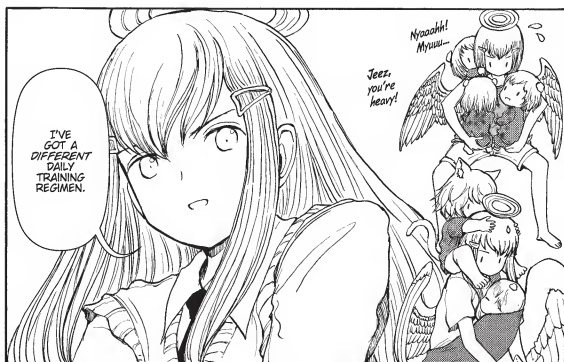




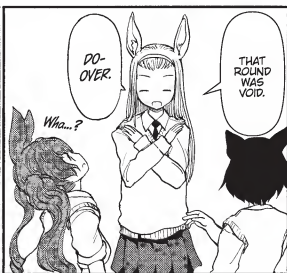
CHAPTER 68

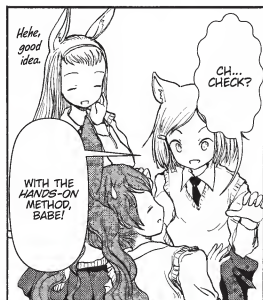


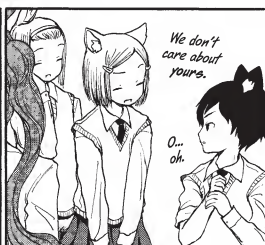
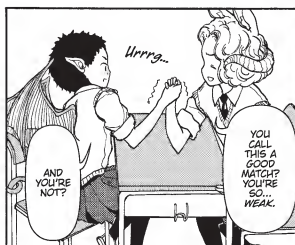


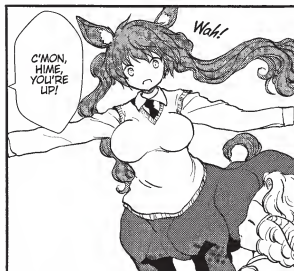
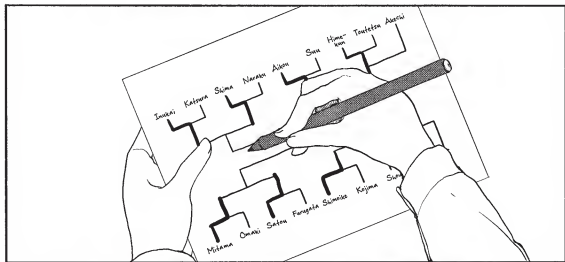
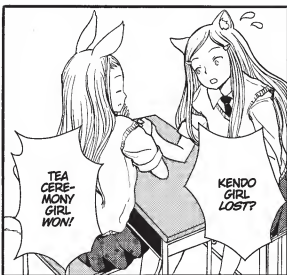
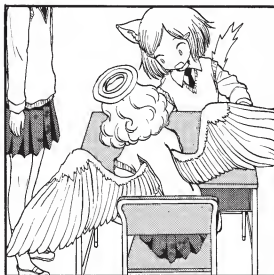


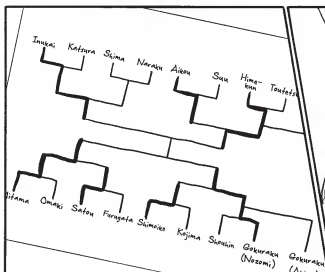
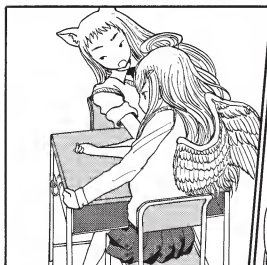
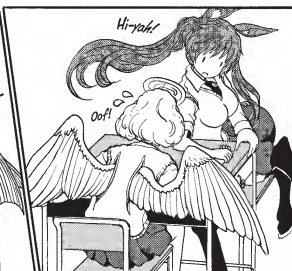
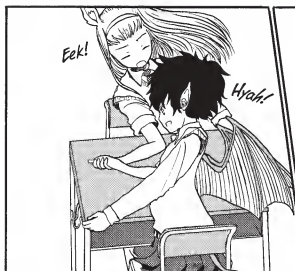




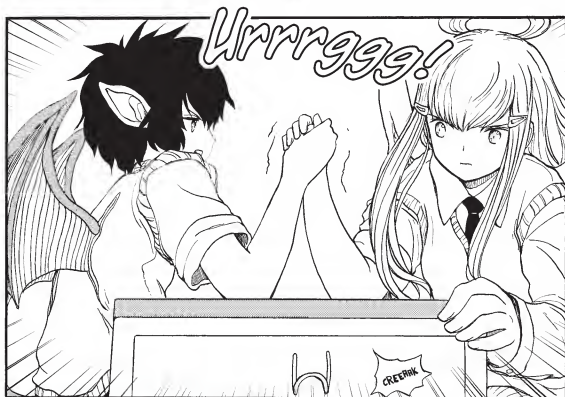


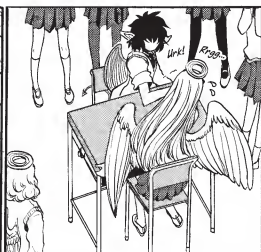
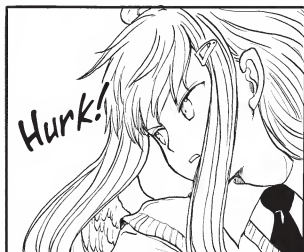


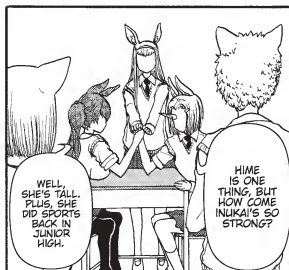






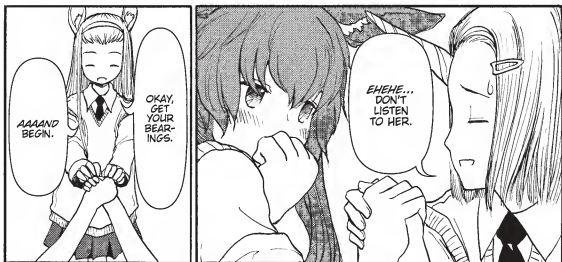


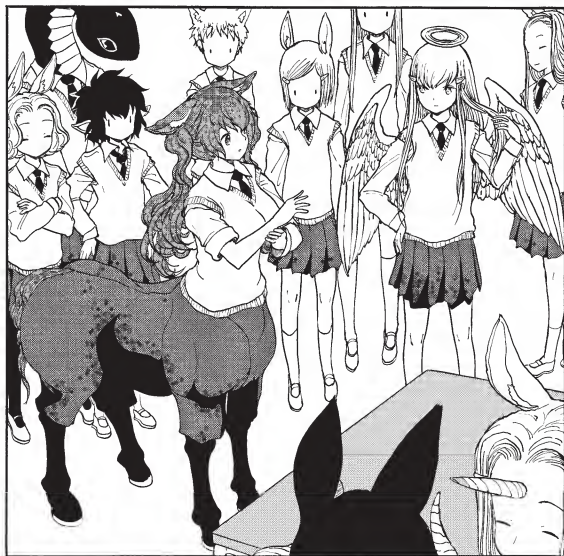
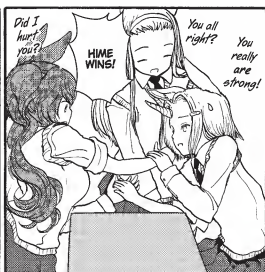


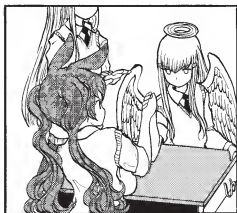
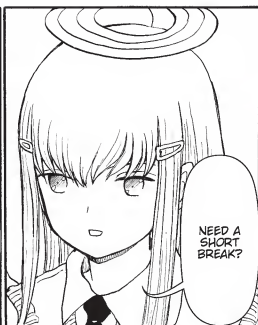




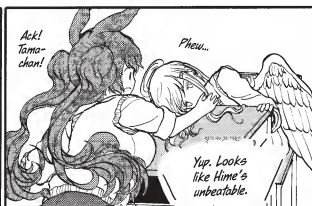
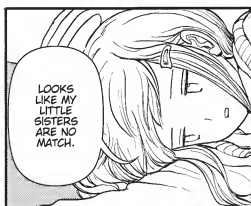
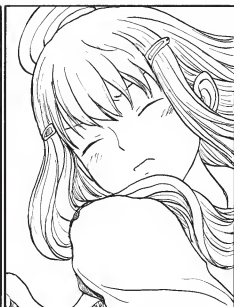
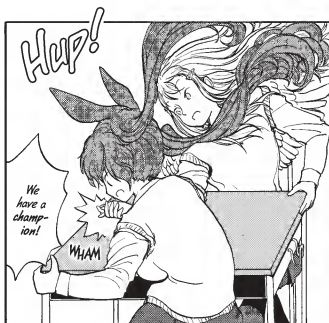
† That is not what it means.

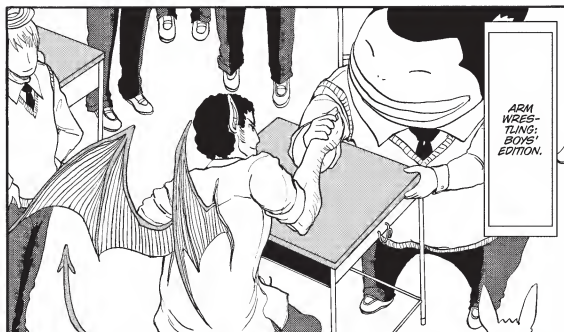


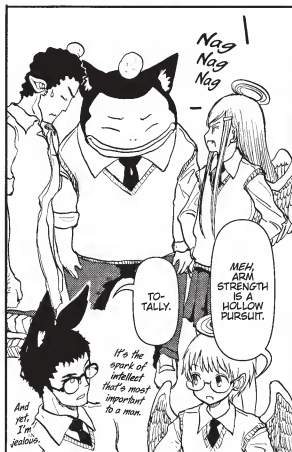




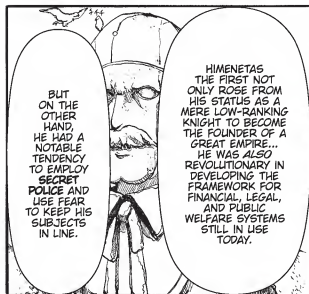


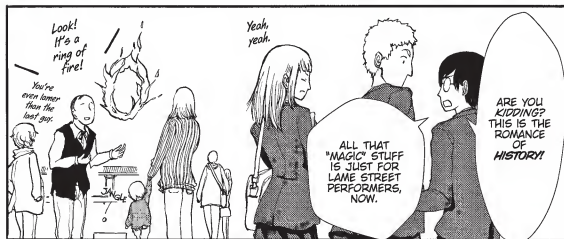
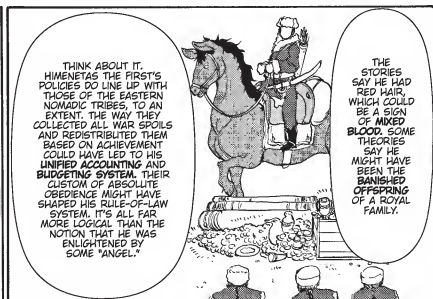
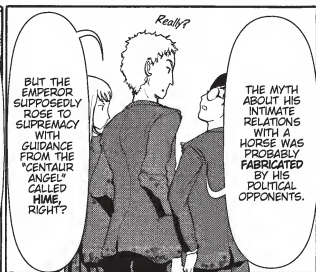
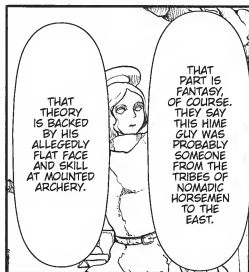






A CentaUr's Life





GROWTH AS A FARMING REGION

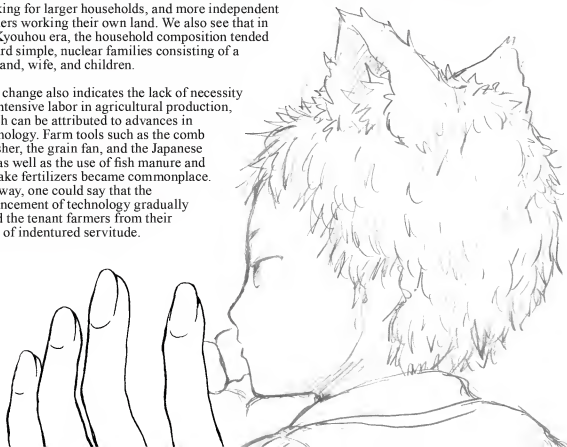
What type of society springs to mind when young readers think of the Edo period? Is it the glamorous, urban society depicted in TV period dramas? Or instead the harsh world depicted in old comics, where peasants are worked to death by the dominating class of landowners and samurai, unable to even live off the crop they generate themselves?

Previously, we discussed how the Kanata region was divided into a number of smaller splinters, including a Bakufu domain, retainer domains, religious domains, and various other satellite domains. Consequently, there was no population center one could call a “city,” and until its establishment as an academic town in the modern age, Kanata continued to exist as a rural, agricultural region.

So then, what was it actually like? Many clues can be gleaned from the land census, or *kenchi-chou*. This census sought to evaluate the population and means of crop production in order to determine appropriate tax rates. It was carried out in the Bakufu domain in 1640 (Kan'ei 7), and in the Tsuchiura domain in 1634. This led to the firm definition of village borders and organization. Observing the state of Akanuma village, we see that initially, 41% of the population owned more than 15 *tan* (roughly 3.5 acres) of land. Of the village's 42 households, each held an average of ten individuals, with some holding as many as twenty-eight. The reason for this is not only that families had many children or that homes held three generations in those times, but also that any tenant farmers were counted as members of the household. Taxes, forced labor, and other levies only applied to those farmers who owned their own land (independent farmers), who were in turn considered official citizens of the village.

At the beginning of this historical period, the land census shows us that agriculture was mostly controlled by a smaller number of landowners who employed many tenant farmers to work the land. This trend, however, would prove to change over time. The number of households increased to 52 by 1701 (Genroku 14), and to 65 in 1717 (Kyouhou 2), while in contrast, the average number of individuals per household dropped to six... almost half of what it had been decades before. This data tells us that there were fewer tenant farmers working for larger households, and more independent farmers working their own land. We also see that in the Kyouhou era, the household composition tended toward simple, nuclear families consisting of a husband, wife, and children.

This change also indicates the lack of necessity for intensive labor in agricultural production, which can be attributed to advances in technology. Farm tools such as the comb thresher, the grain fan, and the Japanese hoe as well as the use of fish manure and oil cake fertilizers became commonplace. In a way, one could say that the advancement of technology gradually freed the tenant farmers from their lives of indentured servitude.

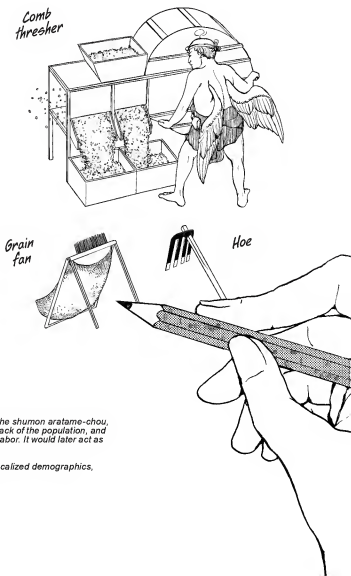


LEARN ABOUT OUR TOWN! KANATA CITY'S PAST, PRESENT, AND FUTURE.

The imposition of crushing, oppressive taxes was also becoming a thing of the past. Such cruel governance is enabled by the monopolization of means of production.

What we do *not* know from the *kenchi-chou* (land census) or the *shumon-ninbetsu aratame-chou** is the demographic breakdown of the population by race**. As the controlling samurai class was not racially exclusive, a hierarchical ideology towards race never emerged in Japan. Hence, as long as taxes were being paid, there was no reason for collectors to inquire about race, let alone write it down in a registry. Centaurs and Merfolk, who did not take part in rice production, were different. While the Merfolk fell under the control of a separate coastal magistrate, the Centaurs who occupied these villages were physically incapable of working the rice paddies. As a result, their taxes were paid by way of compulsory labor, or else via cash payments from money earned through mercantile activity. This still doesn't give us an accurate count, however, because Centaurs were still not tracked in any registry and even their taxes paid in cash were first converted into rice before being recorded. The domains and Bakufu collecting the taxes would ultimately sell the rice in exchange for cash anyway, meaning this process was doubly redundant, but this manner of control was necessary in order to maintain a fair system.

Domains essentially operated as independent countries, but were answerable to a powerful overarching Bakufu. It was not possible to invade adjacent domains and expand one's influence as it had been in the *Sengoku* period. Moreover, any domain in which revolts occurred could be deemed unfit to govern by the Bakufu and subsequently dissolved. As a result, it became vital for domains to maintain a fair system for taxation. Converting rice into cash (and vice-versa) created a necessity for mathematics, accounting, and a means of correspondence to keep track of market rice values, as well as an understanding of physiology in order to estimate labor and consumption, and these necessities spurred advancements as well. In other words, history gives us clear proof that efforts to create racial equality naturally gave way to a just political system, more comfortable lifestyles, and the advancement of education.



*The *shumon-ninbetsu aratame-chou* was a registry which combined the *shumon aratame-chou*, a registry used by Buddhist temples under the *danka* system to keep track of the population, and the *ninbetsu aratame-chou*, a registry which kept track of compulsory labor. It would later act as the basis for the modern Japanese census.

**Only in the case of Centaurs and Merfolk can we indirectly deduce localized demographics, by referring to the *kenchi-chou* and the topography of the land itself.

SEVEN SEAS ENTERTAINMENT PRESENTS

A Centaur's Life

story and art by KEI MURAYAMA

VOLUME 10

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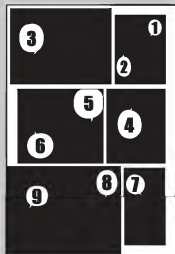
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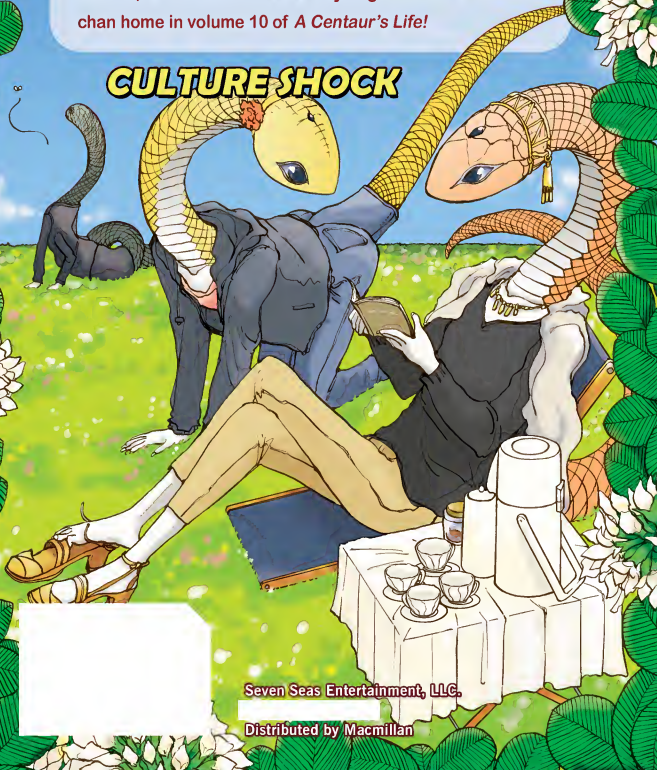
READING DIRECTIONS

This book reads from *right to left*, Japanese style. If this is your first time reading manga, you start reading from the top right panel on each page and take it from there. If you get lost, just follow the numbered diagram here. It may seem backwards at first, but you ☐ll get the hang of it! Have fun!!



It's Double Antarctic Trouble when Suu-chan's younger sister makes her debut appearance among the snakefolk. Meanwhile, the merfolk girls ponder the merits of modern fashion, and Hime looks for a way to get herself and Shino-chan home in volume 10 of *A Centaur's Life!*

CULTURE SHOCK



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